

January 29, 1970 — No. 940
25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

Hungarian Pastor outlines five possibilities for Church in Communistic Country

(Amsterdam) In an address first published in Hungary, Lutheran pastor Zoltan Kaldy explained the church situation in his 'socialistic society.' The address also appeared in translation in the Amsterdamse Kerkblad. A resume of the address follows.

Recognizing that our church after the War was in an entirely new social order that was born in revolution and was materialistic in ideology, it was clear that we could no longer speak of a 'Christian Hungary.' In this revolutionary situation the Protestant churches found it necessary to re-think and reanswer nearly every question that was raised.

In the new social order we were able to find our way only in an intense theological activity and in unceasing prayer. As we stood before God, seeking for our starting point in His Word, not in the historical events, we found that there were four existing ways open to us as we chose a course in the new social order.

The first way for our churches could be the way of opposition, the way of resistance. This would

have meant that the churches would have had to resist the newly built social order with the intention of destroying an order that was built on a marxist, atheistic basis. It became apparent that such a course had no biblical basis. Only when the state requires that we deny our faith or when it demands that we refuse love to our neighbour must we resist. Since these demands were not made, and we saw that the new order was more just than the old one, we concluded that the way of resistance was the wrong way.

The second way could be conformity. This would have meant that the Hungarian churches would feel bound to and identify itself with the ideology of the new social order. It would then use the gospel to support the new order. One may not use the gospel to support any ideology whatsoever. Nor did the state desire that we do so. This way too was unacceptable.

The third way was that our churches could have gone into the ghetto in the new Hungarian world. This would have meant that the church would have lived only for itself, have separated itself from society, not have bothered with society's problems and have left its members to cope with those problems alone. The flight to the ghetto has always been a great temptation to the church when revolutionary changes take place, especially when the church considers the changes to be unfavorable to her. Because the church did not want to be unfaithful to the mandate of its Lord, it could not go into the ghetto.

As a fourth way the churches could have sought for a ruling position, thus pursuing the way of restoration. The church could have tried to regain its position of power in society and to direct once more the social and political areas. The two-world doctrine of Luther taught us that this is the wrong way. It is impossible to rule the world with the gospel. The church must preach the gospel in society courageously and without compromise; it must name sin by name;

but it may not take the way of the social gospel.

The fifth (new) way, the way which the church has chosen, is the way of diakonia, the path of service. This is not the way of cheap practicalism, according to which the church must be content with deeds of mercy, to the neglect of the preaching of the law and the gospel. No, we are convinced that the church can continue to stand for the gospel only if it does not accept an ethical coexistence.

The path of service means for us first of all a form of life, viz., that we perform our mandate in the 'form of a servant.' The proclamation of the good news belongs to this life of service. The church has a prophetic service in society.

The prophetic service is directed in the first instance to the congregation, but its perspective is universal, reaching to all men. It is therefore directed also to the government and must be performed

by participants, not by mere spectators.

In order to perform this prophetic service to the government, one must have a thorough and direct knowledge of the economic, social and political life in the world. Especially necessary is an inner solidarity with those to whom the prophetic word is directed.

It further belongs to the path of service that the church cooperate with the government where this is possible. Our missionary service in the social order of our nation must be more than the proclamation of doctrine; it must be joined to a life of service. The entire church must serve the whole man.

The editorial postscript in the Amsterdamse Kerkblad said, "One can raise his questions and objections. Our sister churches would be glad to hear them. Our purpose in publishing this article is that you may think, talk, and discuss. But no one can neglect to see how much self-criticism and distress of conscience lie at the basis of this article. Nor how totally different from ours circumstances in Hungary were both before and after 1947." (RES)

Scriptures for Expo '70 Japan

The Japan Bible Society plans to distribute 2,500,000 Gospels and 2,500,000 Scripture Selections at Expo '70 in Osaka. These Scriptures, which will cost \$27,000, will be paid for by the Canadian Bible Society which is making a special appeal to the Canadian people for this project.

The Japan Bible Society each year distributes more than four million Bibles, Testaments, Gospels and Scripture Selections in Japan even though the Christian population is only half a million. Only a small percentage of the millions who will attend Expo '70 will be Christians and the Japan Bible Society hopes to take the Christian message to many of them by careful distribution of these five million Scriptures.

ARE THE ARCTIC OIL RESERVES OF NORTH AMERICA ENORMOUS?

Earl Gray, Editor of Oilweek, has commented on North America's Arctic Oil potential. He has drawn several conclusions in connection with this potential. They are:

Discovery and development of enormous reserves of a magnitude that will significantly affect the world oil picture, possibly as much as 100 billion barrels of proved reserves during the next decade.

The largest portion of the Arctic oil potential would appear to be in the Canadian Arctic Islands.

Oil costs in the Arctic Islands could be significantly lower than on the North Slope of Alaska. Land costs and royalty costs will be less, and transportation costs will also be less if commercial tanker shipping through the Northwest Passage is established.

Oil from the Arctic Islands would enjoy a less preferred marketing position than oil from the North Slope of Alaska which will have a protected position in the high prices U.S. market.

And the most underdeveloped country in the world is the Arctic country of Canada. Embracing an area of more than 800,000 square miles north of the Arctic circle, it covers a land area 12 times as large as England, with a population of perhaps 7,000. The biggest and most crucial test in the development of Canada as a truly great nation may well be the challenge of finding, developing and utilizing its enormous Arctic resources.

Transportation of the resources found in the Arctic is still one of the biggest problems. Whether tankers or pipelines are ultimately used to move the North Slope oil to the eastern seaboard market will obviously depend on the final analysis of the relative transportation costs. It remains to be seen whether or not tankers could in fact deliver the North Slope oil cheaper than pipelines. If we should now be on the verge of opening the Northwest Passage, following the success of the Manhattan, the effects on the economic development

of Northern Canada could be profound.

Dr. Stanley Jones, president of Humble Oil, has described the possible effect in these words: "The Northwest Passage could become the catalyst which opens up the resources of far northern Alaska and Canada to the world. A year-round route in this area could do for the Arctic areas what the railroads did for the western United States, and might do it quicker."

Dr. J. C. Sproule, consulting geologist and instigator of Panarctic's project, described it like this: "Opening of the Northwest Passage could go further towards advancing Canada as a world power than any single event in our history. The new perspective provided by this convenient trade artery will be certain to bring Canada into closer association with all our circum-polar neighbors."

Cost of tanker shipping from Prudhoe Bay through the Northwest Passage, 4,500 miles to western Europe has been estimated at 50 to 60 cents per barrel. This compares with an estimate of 90 cents to \$1.00 for almost the same distance to the U.S. eastern seaboard. The reason for this discrepancy is that U.S. flag ships must be used for shipping between two United States points, under U.S. law, while shipping to Europe could make use of foreign flag ships, at little more than half the cost. While shipping from Canada's Arctic Islands could enjoy the use of foreign flag tankers not only for the European market but for the North American market as well.

In addition, shipping distances from the Arctic Islands to markets on the eastern seaboard of North America and to western Europe, are anywhere from 500 to 1,200 miles shorter than from Prudhoe Bay. It is not the fact that the total shipping distance to markets is shorter that is so important, as the fact that the distance through the "worst ice areas" is so much less.



BETHLEHEM

Nativity Square in Bethlehem is located just outside the Church of the Nativity, which marks the location of the birth of Jesus.

ISRAEL - So near and yet so far

by Rev. J. VANDERPLOEG

2. The people of modern Israel are so near and yet so far also with respect to the Bible.

It struck us during our four-day tour of Israel that Hebrew, the language of the Old Testament, was in evidence everywhere. Hebrew is the language spoken today and we were most interested to see it on road signs, trucks, stores, and wherever we went. Our witty guide, Jerry (his Hebrew name was too difficult to pronounce or to remember) was not at all taken aback when he was twitted about having to read Hebrew from the back side of the book and from the wrong side of the page. He scored a bull's-eye by simply reminding us, "We were here first." Of course, no one could gainsay that when his ancestors were writing psalms ours were still living in an uncivilized state.

Not only does one encounter the language of the Bible in modern Israel, but also a thorough knowledge of the Old Testament. Our guide held us spellbound as he narrated for us such Old Testament military exploits as those of Gideon and Joshua. He told us also that if a boy fails in some subject at school that's bad enough; but, if he fails in Bible, that's worst of all. With tongue in cheek probably, he added that a rabbi had once told someone to be sure to know the Bible because if you ever get into an argument, no matter what side you may be on, you will always win if only you know the Bible.

But the irony and the tragedy of it is this, while these Jews know the Bible so well they do not really know it all. Jesus once said: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39, 40).

To read and know the Bible without finding Jesus Christ there as one's Lord and Savior is like staring into the heavens on a bright day without ever seeing the sun shining in all its splendor. How tragic it is to be so very near to the Bible and yet so far. The whole Old Testament points forward to the advent of Jesus Christ and the Messiah, and those

who fail to see this are blind or deliberately looking in the wrong direction.

The people of Israel could be expected to resent us as being presumptuous if we would try to tell them what the meaning and the message of the Old Testament really is and how that its prophecies, promises, shadows, and sacrifices find their real fulfillment only in Jesus Christ. But to devise and pursue a program to do precisely that is long overdue, and to do so requires that we are to be, as our Lord has said, "wise as the serpents, and harmless as doves" (Matt. 10:16).

3. Finally, the people of modern Israel are so near and yet so far with respect to Jesus Christ as the only Lord and Savior.

Everyone goes to the Holy Land to visit Nazareth, Bethlehem, the Jordan River, Jerusalem, the Mount of Olives, and other hallowed places will say, "We walked where Jesus walked." For us too it was thrilling to do this, but for us as Christian pilgrims it was deeply disturbing to know that the Savior would be no more welcome there today than He was when they had no room for Him in the inn nineteen hundred years ago.

When I asked our otherwise affable guide how he felt about Christian missionaries he said that he had never met one, and that if he ever did meet one he would give him a difficult time. Obviously I had asked the wrong question and our cordial relations would probably have become strained if I had pursued the point. Ilana Perelstein, a very gracious lady associated with Israel's Ministry of Tourism, traveled with us. In reply to my question as to what she thought of Jesus Christ, she replied that she believed Him to have been a very good man. When I pointed out that we acknowledge Him to be the Messiah, she replied that it would be very difficult for her to believe that. And when I inquired whether a Christian missionary would be acceptable in Israel I was given to understand that, if it would be stated on the request for a visa about coming as a missionary, that due to "the sensitivities of our people" the visa would probably not be granted.

(Continued on page 2)

GOING TO POT



ISRAEL — So Near And So Far

(Continued from page 1)

It is said indeed that there are well-meaning Christian leaders who mistake the resurgence of Israel's ethnic, cultural and national consciousness for the beginning of a conversion of the Jewish people. No greater disservice can be done to the people of Israel than to encourage them to believe that there is any real future or encouragement for them in the promises of God as long as they remain adamant in their rejection of the Christ.

Barring a small percentage of them, the people of Israel are still as far from Christ even though they are so near to the Scriptures that tell of Him and to those hallowed scenes where He lived His life and died His death for the redemption of His people. "O Jerusalem, Jerusalem . . ." our Savior said, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!"

In retrospect, the Christian pilgrim home from Israel must be stung with guilt at the thought of how unconcerned we have been about Israel's crying need for redemption in Christ the Savior. May we also be stung into action to rise to meet the challenge and assume to the full our evangelistic commitment and responsibility before the day of grace for Israel be forever past!

Church Announcements

CHR. REF. CHURCH

Called

as missionary to Japan, Rev. J. D. Tangelder of Vernon, B.C. (Modesto, Cal. calling church.)

to Kingston, Ont., Rev. J. B. Vos of Chatham, Ont.

Accepted

Neerlandia, Alta., Rev. P. Van Drunen of Ocheydsan, Iowa.

Declined

Edmonton I, Alta., Rev. E. J. Knott of Beverley, Grand Rapids, Mich.

CAN. REF. CHURCHES

Called

to New Westminster for mission work in Brazil, Rev. C. Van Spronsen of Carman, Man.

Faith is to believe what we do not see, the reward of this faith is to see what we believe.

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Evangelicals and Christian Schools

This is the topic of a
PANEL DISCUSSION

which will be held in the

REHOBOTH CHRISTIAN REFORMED
CHURCH

800 Burnhamthorpe Road, Etobicoke, Ont.

on

Monday, February 2, 1970 at 8 p.m.

Participants:

Dr. WM. FITCH, president of the Evangelical Fellowship of Canada;

Dr. FRANK PETERS, president of the Waterloo Lutheran University, and

Dr. JAMES H. OLTUIS, lecturer at the Institute for Christian Studies.

Moderator: Rev. MORRIS GREIDANUS, campus minister.

EVERYONE IS WELCOME!

Organized by the Grace Christian School Soc. of Toronto.

FROM OUR PARSONAGE TO YOURS

Somewhere, December 26, 1969

Dear Nancy: —

It's Boxing Day. The sun is out, and it is supposed to be a beautiful day. But I hardly believe it; it must be raining, everything is so grey and cold. Or maybe it is just me. The Christmas message spoke of peace, but there was little of that in my heart. I seem to be at odds again with my role as a minister's wife. That's why this Christmas I didn't sent out any cards, I was quite down. I hope you missed my regular Christmas letter, but here it is, better late than never.

You have been such a help in the past. Remember how I would just come down, sometimes braving treacherous roads, to talk things over? Especially that night when I burst into your home, dripping wet from the rain, and, partly, my own tears? You talked and prayed with me, and things went much smoother for a few months. I'm afraid I need your help again. I still regret it very much that your husband Bill accepted that call so far away; I sure miss your advice at times. As a minister's wife you cannot go just any place, not everybody is able to understand the pressures of the parsonage, and you don't want to confide in just anyone. Our family doctor is a great help to me; his father used to be a minister in the Baptist church before devoting himself to medicine, but I don't always want to cry on his shoulder. I hesitate to take up his valuable time. Moreover, some problems seem to be particularly geared to our immigrant church, which he as a non-immigrant (and as a Baptist) cannot grasp so readily.

Nancy, I have an idea. How about corresponding with me in C.C.? I have a hunch that other ministers' wives who struggle with the same problems might also benefit from that. And who knows, it may even make some church members more aware of the problems in and around the parsonage. You have so much more experience than I have, both in Holland and here in Canada; you are older, and (don't feel flattered) so composed. I always had clear sailing in my life, never experienced big problems, was a bit spoiled at home, got married young, and therefore am not too well-equipped to take the strain of the ministry. There are so many questions I would like

to fire at you again. At times I feel so hemmed in in the parsonage; I refuse to be what the churchmembers expect me to be, and still I find it very hard to be really myself. There is so much unfair criticism, so much maneuvering behind the scenes — and on top of it all there is so little time for the family.

I am afraid that our two girls, although they are still young, see very little of the joy of serving the Lord. That really worries me. With shame I must confess that not even ministers and their wives always set an example in their home. I don't want to stand in the children's way of coming to Jesus, and yet they see that Mommy (and Daddy) sometimes have a hard time working joyfully in His vineyard. I do not want them to say what I have heard some minister's children say: "I hate the church, because it did not only take Daddy away from us, for all the meetings, etc., but also our Mommy. She was always on the go for the Lord, but never took time for us."

Here is my first question. What is my task as a minister's wife in regard to the sick, the shut-ins, the widows, the meetings, the homevisitation, the funerals, the homevisitation, the people who come to me occasionally for counselling? Because of Dave's work I know something about the problems of many of our churchmembers, and therefore I sometimes visit some of those families, but with my two little ones at home and without a car (Dave is gone practically every afternoon and evening) I do not have the time nor the opportunity to visit them all. So I have been criticized for not doing more

Dear Christie,

Although it came late this year, I was happy to find your customary letter in the mailbox a few days after Christmas. Thank you very much! It was good to read that Dave and the children are well, but I felt a pang of sadness when I discovered that weariness had gotten the better of you again. Of course I remember the long and intimate talks we used to have together, and you can rest assured that it was not only you who needed a listening and understanding ear. You cheered me up often enough, too! Yes, it's too bad we live so far apart now. But isn't that part of the life of a minister's family too? The one month you go innocently about your business and the next one finds you burying yourself in the hustle and bustle of moving plans and trying not to think of the inevitable farewells that loom ahead.

However, I should come to the point of your letter now and I must admit that this still leaves me a bit uneasy! To talk your problems over together in your own blissful familiar livingroom is far different from putting your thoughts down on paper, knowing that countless others will have a chance to read them and so will be either comforted (that would be great, of course!), aggravated, bored silly, or shake their heads in

unbelief. I think the first and the last possibility made me grant your wish. There must be more ministers' wives than just the two of us wrestling with the same or different problems. Also, there must be people unaware of the special hardships a minister's family encounters. If we can help the first ones a bit and open the eyes of

visiting. We have a large church and I cannot possibly visit everyone. Yet this criticism bothers me, but what can you do when you run out of time and opportunity? There are so many demands made on our time by problem families of which not even the consistory is aware. What frustrates me is that I cannot tell a person that since I went to visit so-and-so already I cannot at that moment visit him, for you don't want to betray someone's confidence. That holds for Dave too: a number of the most time consuming problems he never tells the consistory about, since what people tell him in confidence he wants to keep strictly secret. So when people criticize, I want to defend myself as well as Dave. I know he is working for the Lord and not for the people, but it makes me feel uneasy.

What do you think of my idea to correspond in C.C.? You see I have many, many questions. I realize you are very busy in the parsonage and with your growing teenagers, but I sure hope to hear from you soon after New Year's.

Warmest greetings, Nancy, and God's choicest blessings in the New Year.

Love,
yours,

Christie.

P.S. You'll notice I still have my selfish trait, I am so obsessed by my own problems that I forgot to ask how your family is. Does your daughter like teaching? Is Bill still so handsome with his dark, wavy hair, or is he balding, like mine? Dave claims it's a sign of his getting some brains; maybe I should shave my hair off. It's easy nowadays, what with wigs.

Christie.

A second group and make them a little more tolerant and understanding, our daring experiment may turn out to become a satisfying and fulfilling experience.

So on to your first question, then! "What is your task as a minister's wife in regard to the sick, the shut-ins, the widows, the meetings, weddings, funerals, the home-visitations and the people who come to you occasionally for counselling." This is an impressive list and to me a pretty familiar one except for the home-visitation bit. Maybe it was a slip of your pen, but I would say we can safely leave that to the elders and our husbands, don't you think?

Now don't expect a clear-cut answer from me, if only for the simple reason that there is not one. A minister's wife is a member of the congregation and, as Paul wrote, there are many different talents to be found among the people of the church. Therefore you cannot always in all fairness compare one minister's wife with another. And oddly enough you cannot compare her with just any other woman in the congregation either. Her place in the congregation in which she finds herself is unique and that is exactly where the problems usually start. It often makes her feel lonely and she does not have any example to go by.

It would not help you very much either if I told you how I personally tackle these problems for as you know my family differs quite a bit from yours! With my teenagers I have built-in babysitters and with my youngest one in gradeschool already I have a bit more time on my hands than you. In the daytime that is. At night I

suppose your house would be a president of the Ladies' Society, quiet haven compared to mine! Another might want to concentrate on her four older ones her attention on a few sick or having to do their homework, going lonely people while a third one back and forth to catechism classes, will always have a wide open door for young people's meetings, music lessons and a ready smile for whoever needs a bit of warmth and sympathy. It will be a jewel of a story or for help with the mending of a broken toy.

Incidentally, yes Inez enjoys teaching very much. She was the first one to leave our home and at first I had much trouble getting used to the idea of her standing on her own two feet in that big city, but as you may remember, she is very level-headed and it seems that she is able to handle her freedom quite well. Now I'm enjoying her monthly visits home and learning my lesson that we have our children on borrowed time to prepare them for responsible independence here on earth in the perspective of eternity.

But you know, Christie, it is my feeling that the task of a minister's wife is one which is being performed mainly behind the scenes. There is no woman to be found in any congregation who would dream of running after, say, a hundred and twenty families. That is impossible. Consequently it is unfair to expect this physically and mentally acrobatic performance of a minister's wife. I would say, begin at the beginning: first and most of all, mind your own family. You are a wife and mother and that is already a full-time job. Secondly, as a minister, your husband leads a very demanding life, and for him to do his work well, it is most important that he doesn't come home to a haggard-looking, tense and irritable wife who tries to do two things at the same time: to run a family and try to satisfy the (sometimes imaginary) demands of a congregation. So, try to create a relaxed atmosphere in your home and practise the art of listening. Remember, a good listener does not even need words always; a certain attitude or gesture, especially from your beloved, can tell you enough! It takes some time and wisdom to learn the skill of being a minister's wife behind the scenes. There are and always will be so many stumbling blocks. But you will find that it keeps you busy. You will have lots to think about and many people and situations to remember in your prayers.

Apart from this, every minister's wife should, just like all other women in the congregation, decide for herself what her special contribution to the church can be, according to her talents and possibilities. One will make a very good

You will have noticed that I wrote about the demands of the congregation as sometimes being imaginary. I want to stress this a bit more. If one person criticizes you for not doing enough, then by all means keep your cool and do not immediately assume that he or she speaks for the whole congregation! Listen to the complainant, evaluate the accusation honestly and then prayerfully make up your mind whether he or she is right or being unfair. You see, it might be good to remind yourself so once in a while not to be on the defensive all the time. Let's humour the people a bit! For our sanity's sake! It is impossible for you as well as for Dave, for me as well as for Bill, to please everybody. I agree wholeheartedly with you when you write that there is more work in and around the parsonage than meets the eye. But you don't have to explain to every Tom, Dick and Harry how you and Dave spend your time. Just the fact that people help pay for your salary does not give them the right to boss you around!

Ultimately, as you also wrote, a minister works for the Lord. However, the consistory isn't there for nothing either. They may expect that their minister uses his time well and so, if necessary only with a few words, he should keep them informed about his doings. Then, if there is mutual trust between him and the brothers, I'm sure this will be readily accepted. And you, as a minister's wife, should not make this one of your problems!

Try to find the sunny side of your position. Treat yourself occasionally to the luxury of basking in the special love and attention which are also part and parcel of being a minister's family.

Finally, let me tell you what an outsider once said to me when I complained about the strain of the ministry: "Your husband works for the Source of all strength, so but for your constant prayer, the two of you will never have to lack anything!" Chin up, Christie! Warm greetings and love,

your Nancy.

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FEIKE ASMA Concerts

FRIDAY, JANUARY 30, 1970
BRANTFORD, Grace Anglican Church
corner West & Albion Sts.

Time: 8.15 p.m. Admission \$2.00
Tickets available at the door and as announced in local press.

SATURDAY, JANUARY 31, 1970
TORONTO, Yorkminster Park Baptist Church
1585 Yonge St., just North of St. Clair.

Time: 8.15 p.m. Admission \$2.00
Tickets available at the door.

MONDAY, FEBRUARY 2, 1970
LONDON, Dundas St. Centre United Church
482 Dundas St.

Time: 8.15 p.m. Admission \$2.00
Tickets available as announced in local paper and at the door.

TUESDAY, FEBRUARY 3, 1970
COLLINGWOOD, Trinity United Church
Time: 8.15 p.m. Admission \$2.00
Tickets at the door.

TO FIND THE MESENGOS

The story of a pioneer family in Africa

By Marion Fairman*)

Flying low over the rain forests of Southwest Ethiopia, we spotted the glint of galvanized tin marking the Godare mission station. We circled over the green swath of airfield cut out of the forest in the early months of 1965 — hacked out by felling sycamore trees one hundred feet high, by digging out stumps twelve feet in diameter, and by filling holes and dragging smooth an ever-lengthening strip.

We touched gently and bumped a little on the grassy field. The Rev. Harvey Hoekstra and his wife, Lavina, missionaries from the Reformed Church in America, waved to us from under a sign, incongruous in its isolated setting: "Welcome to Godare." In December of 1964, after an aerial survey in which people had been spotted among the trees above the Godare River, the Hoekstras with their son Paul, then four years old, trekked in from Teppi to Godare, a distance of some thirty miles.

Their journey to find the Mesengos was a nightmare. The family loaded its supplies on six balky mules that kicked so hard their loads slipped under their bellies. Brush, tangled and thick, hid the sun. Thorns and brambles tore at their clothes; a hanging vine caught Paul around the neck. Sudden tropical storms soaked them over and over. Harvey says now that he can't remember ever being so cold and miserable. One night they inadvertently set up camp in the midst of army ants, ants that attacked the rabbits and chickens, ants that will eat human flesh.

The carriers hacked their way through the forest, cutting the brush with machetes. After two days of hard going, they grew sullen. As if at a signal, they dropped their packs and ran away on the return trail. The Hoekstras waited, believing the men's action to be a ruse to get more money. One by one, the carriers trickled back. After seven hard days, the party reached the Godare River. As soon as the carriers were paid, they melted into the forest. Only then did the Hoekstras discover they had been dumped, with all their gear scattered about, on the wrong side of the river! They forded the Godare River, carrying only their sleeping bags, food, and the short-wave radio. For days afterwards, their goods, abandoned by the river bank, dribbled in, carried by the Mesengos. Not one pack was lost.

When they had made the climb to a small clearing above the river, they sent out a call for food and medicine by short wave. The Mission Aviation Fellowship plane stationed at Jimma, Ethiopia, flew out to find the missionaries. Over the dense jungle, the pilot followed the radio directions to bring the plane over the small clearing. When he sighted them, the pilot flew at a tree-top level. The plane's engineer, roped in so he would not follow the sacks, pushed out the packed supplies. In the first few months of their stay, forty air drops were made, drops of tools and building materials as well as food and medicine.

When our plane stopped, Mesengos ran from every direction, after four years still full of curiosity. Small boys rubbed their fingers over the metal wings; the Mesengo women drew near, their babies perched on their backs in bark slings. The women peered over Lavina Hoekstra's shoulders as she and Harvey looked through the mail carried in by the plane.

The Mesengos appear to be the most modern of all the Nilotic-Hamitic tribes; they are extremely self-conscious. Men, women, boys and girls, even tiny babies wear braided "enwoi" leaves in the back, strung on bark or hide thongs. The enwoi leaves are tough and durable, and they have religious significance because the tree is a part of their shrines (an enwoi tree is always planted with the sacred stones at any new family clearing). Married women wear bark cloth strips in front and in back; unmarried girls sometimes

wear grass in front and sometimes leaves, but the enwoi leaves are always worn in back.

After our gear was pulled from the plane, we turned toward the Hoekstras' house. Two small Mesengo boys ran a stick through the handles of our suitcase and trotted off, their green leaves swinging. We walked slowly down a grass corridor cut out of the forest, past the two-room school-house where Galla teachers struggled with a few Mesengo boys in the first and second grades, past the clinic where the Galla dresser fought, sometimes unsuccessfully, a virulent malaria, the ravages of the tsetse fly, the purulent diggings of maggots, the spotting and swelling of filaria, the fatality of smallpox. We went on, past the tool shop, the storage shed, and the chicken coops.

We put our suitcases into a bedroom at the Hoekstras' new home built of stone bricks made on the site. (When the Hoekstras came to Godare, they lived first in tents, then in a grass-roofed hut, and now in the new house.) We climbed into the Land Rover, a car brought through the jungle from Teppi in seventeen days, a sturdy car needed to haul water, rock, and timbers for building. We rattled down a dirt road, down a six-hundred-foot drop to the river gorge where Harvey Hoekstra and John Boerma, a volunteer from the States, had just finished installing a turbine to bring 24-hour electricity to the houses, school, and clinic. Ironically, after the two men had struggled for six months to install the turbine, the instructions had come in with us that very day!

After all the men had inspected and admired the turbine, we walked along the canal, a waterway cut through a loop in the river, a canal with a six-foot drop to water-turn the flanges of the turbine. At the river bank, we turned onto a jungle path. Black-and-white Colobus monkeys played in the sycamore trees, leaping from one limb to another, their long white tails swinging. That area looked more like Tarzan's wild jungle than any place we had seen in Africa. Some distance away from the river, we stumbled onto the homes of a family of Mesengos.

Unlike other Nilotic people, the Mesengos live in the forest, far from the river; in fact, they fear water. If, by some mischance, they see a rainbow touching the river, they must sacrifice a chicken to the priest. They do not live in village groups, but in family units. They clear a small plot of ground, hacking out the trees and stumps with an axe. (The Mesengos have four tools: the axe, the spear, and the knife, all hammered out by their own blacksmiths, and the machete, brought in from Teppi, a foreign tool they like, a tool most useful for cutting low brush and vines.) On the cleared space, they build a loosely structured hut of sticks and grass, a place they can leave at any time to follow their semi-nomadic way of life.

The Mesengos keep no animals except a few chickens ordinarily used for sacrifice. It is quite possible for them to live without planting anything because they cook many forest roots, often the huge root of the elephant ear plant. They collect wild honey from hollow logs placed high in the trees. When they do stay in one place long enough to harvest a crop, they plant corn, a little dura, and pumpkins. They eat the pumpkin itself, roast the seeds, and boil the leaves. Harvey Hoekstra spoke to the chief who is both chief of religious rites and political head, a unifying of power not usual among the Nilotic-Hamitic peoples. One of the chiefs in the Godare area had arbitrarily stopped the music-loving Mesengos from playing their simple instruments, a sounding box topped with metal prongs of varying length, because he decided that the sound of music was causing smallpox among his people!

We turned away from that clear-

ing, following a barely discernible path through face-slapping bushes and sharp thorns. At one turn, we saw an abandoned group of houses. Harvey told us that the husband of the family had died. Immediately after his death, relatives and friends gathered, and the man was buried at once in the center of the houses. Young girls crawled around the area cutting each twig and each piece of grass; every gourd was picked up, and the ground was swept bare. All of the man's personal belongings — his beads, his pipe, his bark waist-string — were thrown into the jungle.

In the strange death ceremony which Harvey Hoekstra had witnessed, the crowd formed a circle around the cleaned area where the man was buried. One of the young girls ran to the center. With one motion she tucked her enwoi leaves between her legs and dived flat on the ground. An older woman ran after her, picked her up, and led her away. One by one, each girl performed the same rite: She ran, tucked in her leaves, and dived flat on the ground.

Then the young men in the circle had their turn. A young man stood up and ran into the center as the girls had done. But he held over his head a spear, pointing down. Standing before his relatives and friends, he pounded his head with the point of the spear until blood streamed over his face. As an older man followed to stop him, another young man began the same rite. The death practice explains the scars seen on the heads of Mesen-

go men. When the ceremony, the significance of which is not fully understood, was over, the village was abandoned at once.

Pioneer work is always slow and frustrating. Now, after four slow years, Harvey and Lavina Hoekstra have established some links with the Mesengo peoples; an atmosphere of trust has been created, some of the Mesengo language has been reduced to writing, and the Hoekstras are able to speak it with some fluency.

We climbed back into the Land Rover and chugged up the steep grade toward the house, a bath, and a good supper. We would fly out of Godare in another day, back to Addis Ababa and "civilization." But the Hoekstras would stay. Next week they would leave their comfortable home for a walking trip through the jungle, trying to find some of the forest people who migrate over five thousand square miles, trying to find these primitive people to trade large eggs for small, plump chickens for scrawny ones, banana tree seedlings for pumpkin seed. They would try to find the Mesengos, not only to trade but to give — the gift of God's story, the gift of God's love, the gift of his son for each man.

(From "The Church Herald")

*) Marion Fairman, with her husband Edwin B. Fairman, a commission representative of the United Presbyterian Church, U.S.A., recently returned from a five-month mission tour of the countries in the eastern section of Africa. They have written here a story about what they describe as "one of the most unusual and most isolated places, a new station in the rain forest, a one-family mission station, the home of Lavina and Harvey Hoekstra, missionaries of the Reformed Church in America."



SPIKING A RUMOR that no tire is damage proof, a new tire developed by Goodyear for the Air Force Aeronautical Systems Division still can function after being punctured by more than 40 spikes and bolts at Wright-Patterson Air Force Base, Ohio. The tire is foam-filled.



From the Mail box

BASIS OF CHRISTIAN SCHOOLS

Dear Sir;

I am very thankful for the article written by Dr. R. Kooistra, "The basis for Christian Schools". Again we see how careful the

Ontario Alliance of Christian Schools has to be against the proposed basis article for the revised constitution of the National Union of Christian Schools. Right here we see the liberal minded Christians at work, a broad National Union of Christian Schools, who has to tolerate humanistic flavors. The educational guidelines of Ontario Alliance of Christian Schools gives in her 12 articles clear guidings, beautiful and sober, speaking out her trust in the infallible Word of God. Let us stand as sinners in weakness in the strength of our Maker and Lord Jesus Christ.

Sincerely yours,
A. Numan.

Vancouver, B.C.

To exaggerate invariably weakens the point of what we have to say.
French Proverb

CLAC PLEADS FOR FREEDOM BEFORE B.C. HUMAN RIGHTS COMMISSION

On December 3 the B.C. Human Rights Commission listened to a number of submissions by various organizations. The CLAC, represented by Harry Antonides, presented a lengthy brief in defense of the workers' freedom of association.

The B.C. Federation of Labour and the Vancouver Women's Caucus also made their representations demanding a number of changes in the make-up of the Commission and the Human Rights Act. The women were radical and demanded the revolutionizing of the man-woman relationship.

The CLAC's 12-page brief (plus a five-page addendum) argued for an end to compulsory unionism. It elaborated on the religious nature of human life and the need for recognizing that ours is a pluriform society.

The CLAC spoke out in defense of the unions' right to support the political party of their choice, if the members voluntarily support such a program. (In B.C. unions are forbidden to support a party or a candidate for political office with money collected via the check-off system, but it is generally known that many unions support the New Democratic Party anyway.) The brief stated:

It is surely for the individual to decide whether a particular matter engages his religious convictions, and if, in good faith, he determines that he cannot join a particular association or contribute part of his wages to a particular politically-oriented course, then one might hope the Canadian labour movement is big enough and mature enough to respect his dissent. In any event, we believe that materialism and secularism are as much a religion as Christianity. If the former can be freely practiced, surely, equal rights can be extended to those who wish to practice the latter.

The CLAC brief listed a number of instances where Christian workers had lost their jobs due to the

unions' thirst for power. Reference was also made to the unions' intimidating tactics to force contractors into line. This has led to some employers' being pushed off certain jobs although this kind of coercion is illegal.

Singled out for special attention were thirty workers in Houston, B.C. who have been told that they will lose their jobs unless they join a local of the International Woodworkers of America.

Five pages of excerpts from collective agreements were attached to the brief, listing the so-called sub-contracting and non-affiliation clauses, which give the unions control over the sub-contractors.

These clauses are used to justify secondary boycotts against certain companies; thus the unions are able to establish control over job opportunities by what are illegal tactics.

The Research Director of the B.C. Federation of Labour blasted the CLAC and defended the secular unions' use of compulsion. He charged that the CLAC was not Christian but out to destroy the labour movement. He did not deal with the fundamental arguments raised in the CLAC brief.

The CLAC brief dealt in a thorough manner with a number of important issues underlying the building of a just society. It's unfortunate that the secular union spokesmen time and again refuse to face up to the reality of the situation. It is to be hoped that the political leaders will realize that they must seek to protect all citizens against tyranny and abuse. The Ontario Government has made a small step forwards in passing legislation that protects the right of association of some workers who on the basis of their religious convictions cannot join or support a certain union. Let's hope that other provinces will follow suit and even improve on the Ontario formula. In the meantime all of us are called to stand with those who are in the forefront of this struggle for justice and freedom.

H. Antonides.

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	Montreal (Verdun)—CKVL 8:30 a.m. 850
SASKATCHEWAN	
	Prince Albert CKBI 3:00 p.m. 900
	Regina—CJME 9:00 a.m. 1300

Wij gingen op reis

door JOHN BOSGRA

②

Bowmanville heeft tegen de 10.000 inwoners en ligt 6 mijl ten noorden van Oshawa. Bij de eerste kennismaking ziet men al spoedig dat er verschil is tussen zulke dorpen in Alberta en Ontario. De huizen in de towns in Ontario zijn veel ouder en de straten smaller, terwijl in Alberta, dat eigenlijk nog maar 80 jaar een goed bewoonde provincie is, alles veel nieuwer is, terwijl de straten direct zo zijn aangelegd dat ze op het moderne verkeer zijn berekend. Van de steden kan hetzelfde worden gezegd.

Onze familie woont even buiten Bowmanville. Ze hebben daar een goed, ruim huis en wat land met vruchtbomen rond het huis. Hoewel de reis niet bepaald vermoeiend was, waren we toch blij dat we het einddoel hadden bereikt. Verder was er die avond nog gelegenheid om wat gezellig met elkaar te keuvelen. En morgen? Wel, dan stond er al heel wat op het programma! Hier rond Bowmanville wonen heel wat oude vrienden en bekenden uit Friesland. Van anderen, uit Alberta, die hier familie of kennissen hebben wonen, hadden we de groeten meegerekregen, die we natuurlijk moesten overbrengen. Verder waren we van plan om heel wat van Ontario te zien.

Onze kinderen en kleinkinderen hadden hetzelfde idee. Bert had zijn holidays en de kinderen hadden hun schoolvakantie, en het weer was schitterend en buitengewoon vast. Alles werkte dus mee!

De volgende morgen hadden we eerst gelegenheid om een kijkje in de town of Bowmanville te nemen, omdat een van de kleinkinderen zwemles had. Vlak naast het zwembad is een dierenpark, zodat wij daar meteen een kijkje konden nemen. Daar troffen we al direct bekenden, o.a. Jim Strikwerda, die met ons op de boot was toen we

naar Canada kwamen, en een dochter van Jan Simponius, afkomstig uit Lemmer en die nu, als we niet mis zijn, de vrouw van Jim Strikwerda is. Verder stonden we er versteld van hoeveel Nederlanders en vooral Friezen er in Bowmanville woonden. Bert, onze zoon, wees ons hele straten, allemaal vol met uitsluitend oud-Nederlanders: Oegema's afkomstig van Holwerd, van Dyk's afkomstig van Ylst, Hamstra's afkomstig van Holwerd, Terpstra's van Minnertsma, De Vries afkomstig van Lioessens, enz. enz. Een heel verschil voor ons, die zolang wij farmden altijd alleen Canadiana als buurlui hadden.

Toen 's morgens de zwemlessen afgelopen waren gingen we de county in. Veelal naar een van de vele parken waaraan Ontario zo rijk is. In deze parken zijn als regel tegelijk swimming pools, die een grote attractie bieden aan de kinderen. Ze moeten dan eerst tonen dat ze de kunst machtig zijn door over de pool te zwemmen. Lukt dit, dan krijgen ze een stempel op de hand en verder kunnen ze zich dan de hele dag naar hartelust in het nat vermaken. Waren er in de omgeving bezienswaardigheden, dan vergaten we nooit om daar een kijkje te nemen, zoals de wereldberoemde Hydraulic Lift Locks bij Peterborough, prachtige gouvernements kwekerijen, enz.

In het heen en terug rijden gaven we onze ogen goed de kost. We zagen goede en minder goede boomgaarden (orchards); tabaksfarms, die altijd gevonden worden op lichte zandgrond. Veel mixed farms; grote dairy farms, nogal vaak operated bij Hollanders en Friezen. Van de dairyfarms, die wij rond Bowmanville zagen, maakten de farms van de Buma's, afkomstig van Ylst, en ook die van de Heeringa's, wat welvervaardigd van vee en land betrof, naar onze mening een uitzondering. Wat het land op veel plaatsen

betreft, moeten we opmerken, dat wat verbetering van kwaliteit aangaat, veel land kon worden improved wanneer er een goed kanaal en drainage systeem was. We zagen nog al vaak sompich land. Op sommige plaatsen zagen we rode aarde, wat er op wijst dat de topsoil van vulkanische oorsprong is. Over het geheel genomen zijn de farms in Ontario veel kleiner dan in het westen in de prairie provincies.

In Bowmanville zijn 2 kerken van de Chr. Ref. Church. Vooral in en bij de kerk kan men echt merken hoeveel Friezen er zijn. Als men Fries spreekt kan 70% je wel verstaan. Beide gemeenten zijn groot. In de ene gemeente zwaait Rev. Nutma, afkomstig van Dokkum, de herdersstaf. Het was vooral al hier dat we weer veel bekenden troffen. O.a. de fam. Jan Bruinsma, die vroeger bij ons in High River koste en vaak ook ouderling was. Wed. P. Nijdam, de moeder van onze schoondochter Ietje Nijdam; Gerrit van der Main, vroeger politiemans in Oudega; Dick van Abema; Hendrik Rozema, afkomstig van Lioessens. De familie Hogerterp, afkomstig van Sneek, waarvan een zoon Gerry Hogerterp onze predikant is, in High River; Henk Verbeek, afkomstig van Wirdum; Sjoerd Hoekstra, enz. enz. Tenslotte ontmoetten we nog P. Fedema, afkomstig van Raard, bij Dokkum, die enkele jaren als landbouwkundige voor de Chr. Ref. World Relief Committee in Korea werkzaam was.

Met al onze activiteiten waren een paar weken vlug om; het was tijd om onze zuster en zwager op te zoeken.

Glen Williams ligt ongeveer 75 mijl van Bowmanville. De weg daarheen loopt over Toronto, Brampton en Georgetown. Deze plaatsen zijn vrijwel alle fabrieks

(industrie) centra. Wat in Ontario vooral opvalt is dit, dat langs de hoofdwegen voor plm. 80% alles bebouwd is. We kwamen in Glen Williams aan op zaterdagavond. Daar maakten we al direct kennis met drie van onze zuster's nu getrouwde kinderen en hun families: Mr. en Mrs. Gordon Schreiber en hun twee kinderen; Mr. en Mrs. Pete Schreiber en hun 3 kinderen, en één dochter Riemke, haar man en 2 kinderen. Het is wel interessant om even te vertellen hoe wonderlijk familierelaties van twee families in Canada weer kunnen samenvallen, want Pete Schreiber zijn vrouw Alice (Aaltje) is een kleindochter van Sjouke Swart van Ropta, bij Metselawier, die onze volle neef is. Hoewel zij dus een nicht van ons is in de derde graad, vallen toch onze families hier in Canada weer samen, en men kan voelen dat dit ook dubbel trekt.

De volgende morgen gingen we in Georgetown naar de kerk. Eerlijk gezegd verwachtten wij hier niet veel bekenden buiten onze eigen familie. We waren echter al direct verrast, dat de eerste die we troffen Mr. J. Wagenaar van Calgary was, die we in Alberta nog al eens ontmoeten op onze classisvergaderingen. Toen de kerk uitging kwam er direct een lady op ons af en zij was een dochter

van K. van Sloten en Joukje van Holwerd en zij (Betje) is getrouwd met Hans Visser van Marum. Hoewel Betje ons in misschien 25 jaar niet had gezien, herkende ze ons direct. Verder troffen we nog mensen afkomstig van Oppenhuizen, enz.

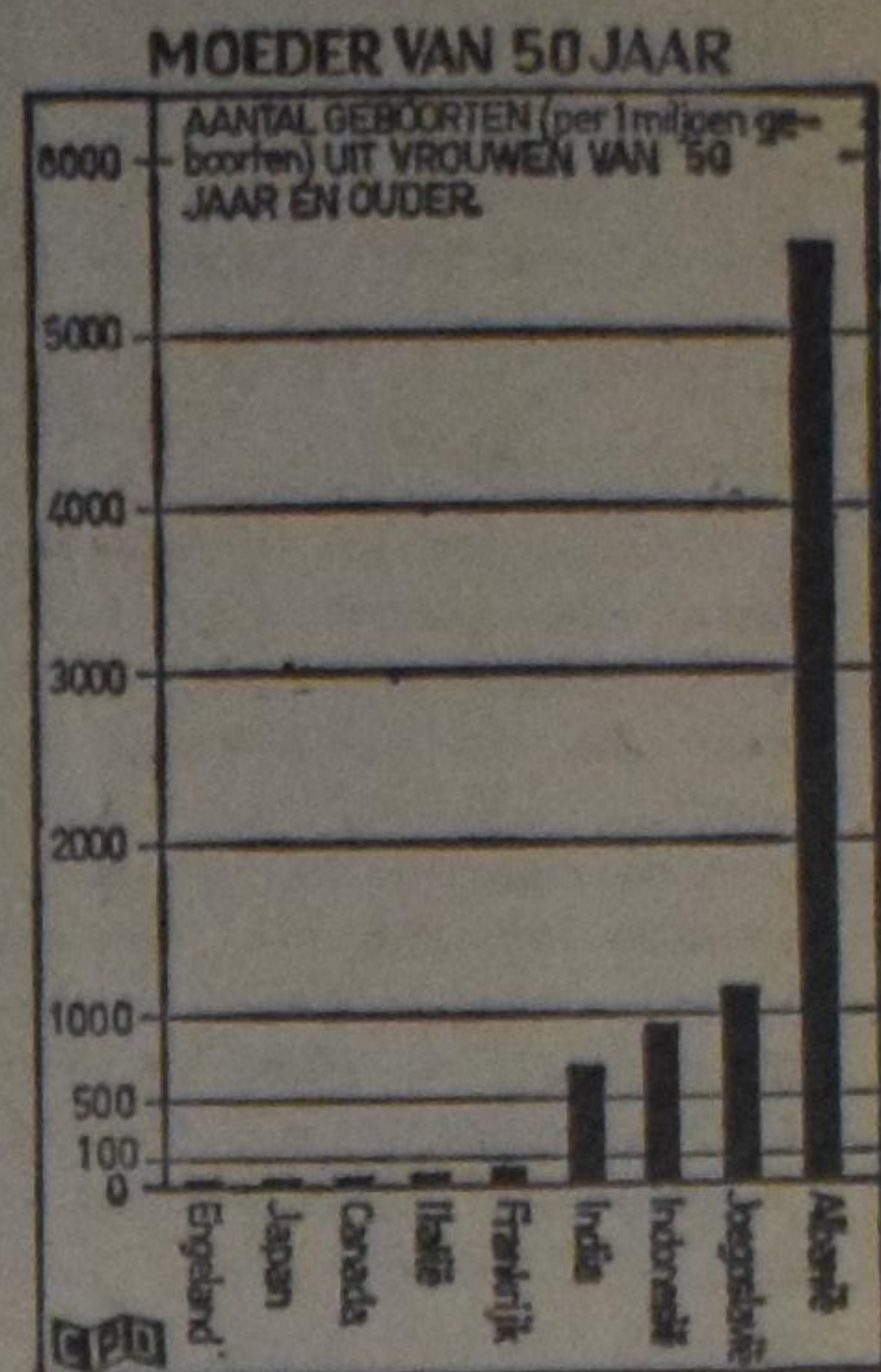
Onze dominee voor die morgen was Prof. Olthuis van de Universiteit van Toronto. We vonden dat hij heel mooi preekte en we hoop-

ten hem in de middagdienst weer te horen, maar ongelukkigwijze had de Prof. zijn rug verzwikt, zodat het hem niet mogelijk was om in de middag weer voor te gaan. Op onze vraag of de Prof. vroeger dominee in onze kerken was, kregen we ten antwoord dat dit niet het geval was, maar dat men hem liet preken omdat hij het zo goed kan en zo goed Christian Reformed is.

(To be continued)

MOEDER WORDEN BOVEN DE 50 JAAR IS NIET ZO ZELDZAAM

Uit een onderzoek van Dr. K. Dyer, van de Medical Research Council van Harwell (Eng.), blijkt dat Joegoslavië en Albanië gerekend per 1 miljoen geboorten, in verhouding, het grootste aantal geboorten kent bij vrouwen van 50 jaar en ouder. Voor West-Europa is het gemiddelde cijfer voor kinderen geboren uit moeders van 50 jaar en ouder, tussen de 10 en 60 kinderen. In West-Europa komt Frankrijk echter met bijna 65 uit de statistiek naar voren. Deze grote verschillen in vruchtbaarheid zijn nog niet te verklaren.





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door S. P. Akkerman

HOOFDSTUK 22

De jongeman is helemaal niet achterhoudend. "Ja, ik ben met vakantie. Ik ga op de HBS. Maar ik heb nog drie weken vrij en nu trek ik met de scooter het land door. Ik slaap in jeugdherbergen. Zo zie je nog eens wat van de wereld."

"Dat is anders, dan toen ik jong was," zegt Blomhuis.

"Allicht, maar zo oud bent u toch nog niet?"

Dat mag elk mens graag horen.

"Nou nee. Wat dacht je . . . ?"

"U? Nou, vijfenveertig, het kan ook drie- en veertig zijn, dacht ik zo."

Blomhuis straalt. "Ja, dat dacht je maar. Eénenvijftig."

"Nou, dan ziet u er bepaald jong uit. Nogmaals bedankt, meneer. En dan ga ik weer eens een toertje verder."

Uit de schuur roept Andries: "Vader, koffiedrinken."

Blomhuis kijkt nog eens naar deze vakantieganger. Toch wel een aardige vent. En hij gaf een best sigaretje. Met genoegen laat hij de rook door zijn neus gaan . . . En dan vraagt hij al: "Als je wilt, kun je best een kopje koffie meedrinken . . ."

De scooterrijder zat al in het zadel, maar hij stapt er nu weer af. "Nou, dat wil ik graag doen. Het is aardig dat u het vraagt." Met Blomhuis loopt hij door de schuur, door de keuken naar de kamer.

Lies slaan de vlammen uit, als daar Klaas de Roos met haar vader binnenstapt . . .

"Goeden morgen," groet hij. "Hé, Lies . . . woon jij hier? Hoe gaat het ermee?" En hij schudt haar de hand als een oude bekende.

Hij stelt zich voor aan de vrouw: "Klaas de Roos."

Als hij op een stoel zit, zegt hij: "Je vader vroeg mij om een kopje koffie mee te drinken. Zo'n vriendelijk verzoek kun je niet afslaan. Wat jij, Lies?"

En zijn grijze ogen lachten van plezier . . .

Blomhuis voelt zich een beetje genomen. Maar allee, als zijn dochter deze jongen schijnt te kennen . . . Hij moet toegeven dat er wel slechtere zijn op de wereld, al heeft hij dan een baard . . .

"Wist je, dat Lies hier woonde?" vraagt hij.

"Nee, meneer Blomhuis, echt niet. Ik vermoedde het alleen maar. Ik wist alleen in deze buurt. Maar kon het nu mooier treffen?"

Klaas de Roos is spoedig thuis bij hen allemaal. Met Andries heeft hij het over de jeugdbeweging, met Blomhuis over zijn vaders boerderij, met de vrouw over de vereniging van plattelandsvrouwen, waar hun huishoudster van in het hoofdbestuur zit, en met Lies over hun belevenissen.

Maar daar moet vrouw Blomhuis toch een woordje over kwijt: "Ik vond het niet goed zo vaak erop uit te trekken en tante alleen te laten zitten. De mensen hebben geen kinderen en zo'n vrouw wil ook wel eens wat gezelligheid."

Dan zit Klaas de Roos even stil voor zich uit te turen. Hij plukt wat aan zijn gekke baardje, en dan zegt hij: "U heeft daar misschien wel gelijk aan, maar ik heb daar niet zo over nagedacht."

Men vraagt hem zelfs om te blijven eten. Maar daar bedankt hij voor.

"Nee, mevrouw, ik moet verder, anders kom ik vandaag niet waar ik voor de avond moet wezen." Maar met Lies dwaalt hij nog wel een hele poos achter de schuren . . .

Ze wuift hem na als hij het erf met een beste gang afjaagt. Hij doet het overdreven terug . . .

Het gebeurt deze winter steeds vaker, dat Siebe zondags niet thuis komt. Dat is Blomhuis slecht naar de zin. Als er weer eens een briefkaart is gekomen met het bekende "Kom vrijdag niet thuis, Siebe," moet Blomhuis toch zijn hart eens luchten tegen zijn vrouw.

"Vind jij dat nu mooi, dat onze Siebe daar bijna alle zondagen bij die eendenboer is? Zijn hier misschien geen meisjes? Is dat daar zo'n lot uit de loterij? Om je de waarheid te zeggen, zie ik er niet veel heil in. Zoals ik van Siebe hoor, is dat meisje hulp in een hotel. Wat moet Siebe daarmee. Die zal toch wel boer worden, dacht ik zo."

"Dacht je?"

"Ja, jij dan niet?"

Vrouw Blomhuis lacht even: "Toen hij bij jou op de plaats was, heb ik je zijn boerenkwaliteiten nooit hoog horen roemen. Later

was hij bij en loonbedrijf. Moet hij beslist boer worden?"

Blomhuis moet zijn vrouw wel gelijk geven. "Maar wat moet zo'n jongen dan?"

"Ja, Sikke, dat weet ik ook niet. Ik denk maar zo: er is werk genoeg in de wereld. En God zal het met Siebe ook wel in orde maken. En dat meisje . . . Ze geloven beiden in Gods leiding over hun leven. Daarin zijn ze één. Daar durf ik niet tussen te komen. Jij wel?"

Nee, Blomhuis ook niet. Maar hij geeft dat niet zo royaal toe. Zo'n vrouw uit andere oorden . . . Ander soort lui natuurlijk. Dat geeft moeilijkheden . . .

"Dan is Jetse beter af. Heden mensen, wat groeit die kleine Sikke. Toen ik daar deze week was, heeft hij bij me op de knie gezeten. Zo'n aardig kereltje."

Vrouw Blomhuis glimlacht bijna onmerkbaar. Als haar man over zijn kleinzoon begint, is hij nog niet uitgesproken. In elk geval . . . Siebe is weer even van de baan.

Toch moet ze haar man wel gelijk geven. Zij had ook liever een vrouw uit Friesland . . . maar de jongen is groot en geen kind meer. In de liefde kan men niemand dwingen. Misschien valt het ook wel genoeg mee. Sikke blaast altijd zo hoog van de toren. Ze kent haar man wel zo ongeveer . . .

Zo ziet Siebe een Veluws dorp dan ook eens bij winter. Het is er nu zeer stil . . . Sneeuw over heide, bossen en eendehokken . . . Een grijze lucht en een koude wind. Hij moet wel toegeven: in de winter is het hier een belabberde bedoening. Heel anders dan in de zomer, met al dat groen en de vakantiegangers. Maar nu: een kille mist kleumt om de huizen en hangt over het veld en tussen de bossen. Een miserabel oord.

Maar naast hem gaat Riekje in een wintermantel met een bontkraagje, waarboven haar blanke gezichtje zo aardig uitkomt. Siebe vergeet de omgeving totaal. Die Riekje is een schat, een meisje met durf en waar pit in zit. Ze is hem wel eens voortvarend genoeg. Ze is pas twintig, maar als ze ergens haar zinnen op heeft gezet, dan draaft ze er op los. En daarom maken ze deze tocht nu eigenlijk ook. Want Riekje wil hem een huis laten zien, dat volgens haar extra geschikt zou zijn voor pensioen.

Siebe vindt het eigenlijk wel wat vreemd: 'n pensioen, mensen in de kost nemen, kamers verhuren in de zomer. Het ligt allemaal wat buiten zijn gezichtskring.

Maar Riekje weet er alles van: "Als je in

de zomer pensioengasten houdt en kamers verhuurt, heb je het razend druk, da's te begrijpen. Maar in de winter kun je weer op verhaal komen, wat timmeren, wat schilderen. En Siebe, je verdient er best mee, hoor. Best, dat zeg ik je."

En dan staan ze voor een onbewoond huis, vlak tegen de bosrand. Een wat haveloos huis met een verwaarloosde tuin ervoor. Het huis is groot. Wel tien dode ramen staren hem aan . . .

"Dit huis ligt ideaal voor een pensioen," begint Riekje weer. "Als wij dat eens konden kopen. Volgend jaar kom je uit dienst. Dan ben je eenentwintig en ik ook. Als wij dan konden beginnen. Voel je er voor, Siebe . . . ?"

Siebe moet bekennen dat hij er niet warm voor loopt. Maar waar liep hij wel warm voor? Op de boerderij was het niets gedaan, bij het loonbedrijf ook al niet veel.

"Zou je vader er iets voor voelen om er wat geld in te steken," vraagt ze.

"Nou, dat denk ik niet . . ."

"Och, dat is jammer, de mijne wel, dacht ik. Maar ik heb er hem nog nooit naar gevraagd. Want ik moet eerst weten of jij er voor voelt."

"We zijn nog zo jong," oppert Siebe . . .

Maar de pientere Riekje vindt dat geen bezwaar. "Dat is juist zo mooi, jongen. Als je jong bent kun je draven en sjouwen, een hele dag. En dat draven zal betaald worden."

"Je leeft toch niet alleen om geld te verdienen, Riekje?"

Ze kijkt hem even verongelijkt aan. "Dat heb ik toch niet gezegd. Maar er zit iets in, vind je ook niet?"

Siebe neemt het oude herenhuis nog eens op. Er is wel veel ruimte in, stelt hij vast. Je zou er heel wat stadsgasten in kunnen stoppen . . .

"Wij kunnen er nog eens over denken," zegt hij en zoent Riekje.

Als ze teruggaan zegt ze: "Je hebt het nu gezien. Maar denk er ook eens over, Siebe. Mijn vader voelt er vast wel voor, dat is een man van avontuur. Hij houdt nu eenden, maar vroeger was hij timmerman, en hij is een tijdje groentekweker geweest."

"Wij kunnen wel eens zien," zegt Siebe. Het is hem nog zeer ver en vreemd.

Samen stappen ze door de winterdag met sneeuw en een grijze lage lucht.

"Kom maar gauw naar de kachel," zegt ze, "zien dat wij iets warm krijgen."

Deze klanken hoort Siebe liever, dan over die oude huizen en pensions . . .

(Wordt vervolgd)

ER WORDT GEKLOPT . . .

Enige malen is er in ons blad op aangedrongen dat de jongeren moeten trachten hun gedachten in woorden om te zetten. Onze taal is een van de belangrijkste vormen van communicatie. Daarom is het beheersen van de taal een voornaam ding. Vooral waar het gaat om de expressie van wat diep van binnen leeft.

Welnu, een high school student heeft onlangs precies dit gedaan. Hij heeft getracht in woorden om te zetten wat hij op school beleefde, speciaal gedurende de bijbel cursus. En wat er uit kwam heeft velen doen schrikken. Deze student heeft er geen doekjes om gewonden, maar heeft precies gezegd, hoe hij die bijbel cursus "onderging", maar het resultaat was, dat die gehele bijbel cursus finaal werd afgewezen, met teacher en al.

Daar zat de school een beetje mee en daar zaten die ouders een beetje mee. Het was onwellevend tegenover die teacher niet alleen, maar dat iemand zo maar een bijbel cursus aan de kant kan schuiven, roept vrees op. Zegt bijbel onderwijs dan zo weinig? Raakt het de studenten niet?

Voordat we echter geheel in de contramine verzanden, doen we beter even nauwkeurig na te gaan, waarom deze student zo gekant was tegen zijn bijbel cursus. Het is altijd belangrijk om te weten niet alleen wat er gezegd wordt, maar bovenal waarom het gezegd wordt. Deze student zei, dat ze zich eigenlijk een beetje vervelen en zich afvragen of in die bijbel cursus God aanwezig is. Op die vraag krijgen ze natuurlijk geen antwoord. Maar omdat er geen antwoord is, blijft die vraag zich juist zo opdringen. De student zegt, dat zij de bijbel doorzoeken en onderzoeken, maar het schijnt wel of God verstopptje aan het spelen is.

Wat deze student zei, leeft in veler hart. Het verschil is alleen dat de ouderen de vraag weg drukken en de jongeren er openlijk mee voor de dag komen. Die student heeft helemaal niet gezegd, dat God niet bestaat. Integendeel. Hij vraagt juist: waar is God? Wij horen wel veel over Hem, wij bestuderen Zijn Boek, maar waar is Hij Zelf? Wij doen wel veel aan godsdienst, wij spreken wel veel (of niet zoveel) over God, maar waar is Hij Zelf? Hoe kan ik Hem ontmoeten?

Die vraag is al oud. Heeft Job niet met diezelfde vraag geworsteld? Die heeft in desperatie uitgeroepen: Ik weet dat mijn Verlosser leeft. Maar waar is Hij? Die vraag van Job hebben wij wel mooi gemaakt en als je het hoort zingen in "The Messiah" dan is het ontroerend schoon. Maar in feite was het niet zo mooi. De man zat in de grootste narigheid. Al de ellende die een mens zich maar bedenken kan, was over Job gekomen. Hij wist wel dat God bestond. Hij wist ook wel dat die God, en die God alleen, zijn Verlosser was. Maar waar was Hij? Dat is eigenlijk hetzelfde als wat die student zei: Het schijnt wel dat God aan het verstopptje spelen is. Waar is Hij?

Wij theologiseren wel veel en wij organiseren wel veel, maar die ene vraag gaat het om. En daar gaat het ook onze kinderen om. Die zijn echt niet zo onder de indruk van wat wij allemaal doen en gedaan hebben. Die stellen de vraag zomaar blutweg: waar is God in uw leven en in uw organisatie en in uw kerk? En waar is Hij in mijn leven?

Die vraag moet ons niet loslaten, ook al wordt hij misschien soms wat onbeholpen gesteld. Die vraag moeten wij niet laten rusten voor wij er een antwoord op hebben. Want die vraag raakt het hart van de religie.

Wat geeft het of ik mijn kinderen al de dogma's van mijn kerk leer, wat geeft het of ik meer dan mijn best doe voor christelijke lagere en hogere scholen, wat geeft het of ik op iedere vraag een antwoord heb, als de mensen (ook de jonge mensen) in mijn leven niet Jezus Christus weerspiegeld zien, en in Hem God Zelf? God moet in mijn leven reflecteren. Doet Hij dat, dan heeft deze student een antwoord op zijn vraag. In mij moet iedereen zien, wie God is. In mij moet men Hem herkennen. Dat is het doel van mijn leven. Men vergeve ons de uitdrukking, maar als men mij ziet, moet men God zien.

En als een student vraagt waar God is en als hij dan zegt, dat het wel lijkt of God aan het verstopptje spelen is, dan mag men zich misschien bezeren over deze wijze van uitdrukking, maar dan past het beter om heel eerlijk tegen te zeggen, dat ik niet geweest ben wat ik wezen moest. Want als die student God in mij niet heeft ontdekt, dan heb ik gefaald. Dan heb ik maar niet een foutje gemaakt, maar dan heb ik GEFAALD.

Dat is één kant van de zaak. De student klopt op de deur omdat hij God niet vinden kan. Er wordt ook van de andere zijde geklopt. De apostel Johannes heeft het aan de kerk in Laodicea moeten schrijven: "Zie, Ik sta aan de deur en Ik klop." Misschien moeten wij de routine van alle dag eens onderbreken om die klop te horen. Want God zoekt ook naar de weerspiegeling van Zichzelf in mijn leven. En hoe vaak wordt Hij teleurgesteld!

Hoe moeilijk het op het eerste gezicht ook te verteren was, maar het is misschien wel erg goed geweest, dat deze student zich heeft uitgelaten zoals hij deed. Hij en misschien wel vele, vele anderen zijn op zoek naar de realiteit van God. Is het dan een wonder dat zij het eerst naar hun ouders of naar hun teachers zien (of naar mij zien)?

De hymn komt ons nu in gedachten:

Have Thine own way Lord, have Thine own way!
Hold o'er my being absolute sway.
Fill with Thy Spirit; then ALL shall see
Christ only, ALWAYS, living in me.

D.F.

FB

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ACHTER DE GORDIJNEN

Vrouwen hebben de naam veel te praten. Of dit helemaal juist is, is nog maar een vraag. Als men bijvoorbeeld in een wachtkamer van de dokter komt, en er zijn alleen maar vrouwen, kan het muistil zijn. Is die wachtkamer echter gevuld met mannen, dan is doorgaans de conversatie gauw geopend.

Maar goed, aangenomen dat vrouwen graag praten, is het misschien de moeite waard om eens te luisteren naar wat ze al zo te bepraten hebben. Wij denken in het bijzonder aan een bepaald soort vrouwen: de vrouwen van de dominees. Misschien maken wij nu een blunder door hen aan te duiden als een "bepaald soort vrouwen". Maar laten wij er meteen bij zeggen, dat wij dit met opzet doen. Veelal wordt de vrouw van een predikant aangezien als iemand, die een bijzondere plaats inneemt en eigenlijk niet precies weet wat er al zo omgaat in een gezin van een gewone arbeider. Zij wordt, evenals haar man, nogal gauw op een verhevenheid gezet. En als zij ernstig tracht daarvan af te komen, komt vrijwel de gehele gemeente er aan te pas om haar terug te brengen tot de verhevenheid. Ze is de dominee, en daarom anders.

Maar heus, een dominee is niet zo veel anders dan anderen. Een dominees-vrouw is een heel gewone lady, die net zo goed met moeilijkheden heeft te kampen, die precies zo kinderen moet opvoeden, die de was moet doen en eten moet koken. Of anders gezegd, een dominees-vrouw is iemand die graag gewoon leven wil en niet door iemand of door een gemeente geleefd wil worden. Maar wat weet men eigenlijk van het leven in een pastorie af?

Daarom beginnen wij in dit nummer van ons blad met een correspondentie te publiceren, die twee dominees-vrouwen met elkaar voeren. Vraag nu niet, wie de briefschrijfters zijn, want daar gaat het niet om. Het gaat er om achter de gordijnen van de pastorie te kijken zonder gezien te worden.

Misschien komen wij dingen te weten die de dominees-vrouw (noch haar man) ons ooit zouden vertellen en waarvan het toch wel goed is dat wij ze weten.

D.F.

Nota van de Generale Synode aan de Hoofdredactie van het dagblad Trouw

(Volledige tekst)

De generale synode heeft zich in haar zitting van vrijdag 9 januari j.l. beraten over de vraag wat haar te doen stond in verband met het feit, dat de redactie van Trouw, op de hoogte gekomen van een voorgenomen ordeverstoring van een synodezitting, aan een persfotograaf opdracht heeft gegeven zich naar Lunteren te begeven om met de ordeverstoorders mee te gaan en van het te verwachten evenement een plaatje te schieten.

Om misverstand te voorkomen, zij er op gewezen, dat de synode niet de publiciteit vreest of bezwaren maakt tegen het feit op zichzelf dat tijdens het genoemde incident gefotografered werd. Verslaggevers van pers en radio bij de zitting aanwezig, hebben notities gemaakt en via een geluidsband opgenomen wat er te beleven viel. Zij hebben onmiddellijk berichten aan pers en radio doorgegeven.

De redactie van Trouw echter weet, dat voor het verkeer tussen synode en pers bepaalde spelregels gelden. De synode accepteert deze vertrouwensrelatie en geeft aan vertegenwoordigers van de pers alle gelegenheid de publieke zittingen bij te wonen, van stukken die voor openbare behandeling in aanmerking komen, kennis te nemen enzovoort. Tot deze spelregels behoort ook, dat vertegenwoordigers van de pers zich bij de directeur van de informatiedienst of het moderamen melden. De wijze waarop de persfotograaf van Trouw met een aantal ordeverstoorders de vergaderzaal van de synode binnendrong, legde getuigenis af van weinig respect voor de aangegane vertrouwensrelatie.

Behalve deze wijze van optreden, heeft het ook de aandacht getrokken, dat de redactie van Trouw ondanks het uitdrukkelijk verzoek van het moderamen om de aldus verkregen foto niet te publiceren, daartoe in Trouw van vrijdag 9 januari j.l. toch is overgegaan. Tot de reeds eerder genoemde spel-

regels behoort ook de aan de redactie van Trouw bekende bepaling, dat de vrijheid van persarbeid wordt gegeven (art. 54 Huishoudelijke Regeling van de Generale Synode) "onder voorwaarde dat zij (de vertegenwoordigers van de pers) zich bereid verklaren de aanwezigingen, die hun vanwege het moderamen zullen

KERKEN STUREN PREDIKANT NAAR NES AMMIM IN ISRAEL

Naar Israël is vertrokken ds. C. B. Bavinck, gereformeerd predikant te Bussum en secretaris van het deputaatschap voor Evangelie en Israël. Hij zal gedurende een half jaar op de christelijke nederzetting Nes Ammim in Galilea werken aan de opbouw van de pastoraat en het vormingswerk. Hij doet dit in opdracht van de Israël-colleges van de hervormde kerk, de gereformeerde en de christelijke gereformeerde kerken van Nederland.

Op Nes Ammim wonen thans ruim vijftig medewerkers, voor het grootste deel Nederlanders, afkomstig uit de genoemde kerken. Doel van de nederzetting is in solidariteit met het joodse volk mee te helpen aan de opbouw van het land Israël en daardoor een bijdrage te leveren aan betere verhoudingen tussen joden en christenen. Op de nederzetting, die 120 hectare groot is, kwam o.a. een groot rozenbedrijf tot ontwikkeling. Als een nieuw gespecialiseerd bedrijf is een 10 hectare grote avocado-plantage aangelegd.

Behalve met het gewone pastoraat wordt de predikant belast met de organisatie van de contacten met de talrijke bezoekers van de nederzetting en de opzet van studie- en vormingswerk. Inlichtingen over de nederzetting verstrekt de stichting Nes Ammim, Noordsingel 11, Rotterdam.

Grootsheden van denken

Soms moeten wij elkaar herinneren aan een belangrijk feit. Om de een of andere reeks redenen schijnen we dat feit nogal eens te vergeten. Andere nationaliteiten zien dat feit scherper dan wij zelf, wellicht ook al omdat wij nu eenmaal met de neus te dicht op onszelf zitten gedrukt. Wat is dat feit? Dat feit is, dat Nederlanders prestaties hebben geleverd in het verleden en, tot op de dag van vandaag, stoer en stug doorgaan met prestaties te leveren, welke door de rest van de wereld met ontzag worden bekeken. Klinkt dat als zelfverheffing? Nee. Dat klinkt als een realistisch vaststellen van wat anderen in ons bewonderen.


Wilt u een paar voorbeelden? Dat is nogal gemakkelijk. De inpoldering van de Zuiderzee, gevolgd door de beveiliging van midden-Nederland en Zeeland via het Delta plan; de omschakeling van Nederland als vrijwel zuivere landbouwnatie tot een industriële natie — en dat in de luttele periode van 25 jaar. De omschakeling van een uitstervende mijnindustrie op een hypermoderne chemische industrie. De aanpak van de randstad Holland en van de secundaire ontwikkelingskernen. De exploitatie van de monstrueuze gasbel in de Nederlandse bodem en van onvoorstelbaar grote zoutlagen. De socialisering van de wetgeving tot een systeem dat weinig landen tot in deze graad van perfectie hebben. En een edelmoedigheid, een hulpvaardigheid als het gaat om te

helpen bij het lenigen van nood, waar dan ook ter wereld rampen hebben getroffen. Het gemak waarmee wij ons op internationaal gebied bewegen in handel en nijverheid, bij het vervoer te land, ter zee en in de lucht.

Er is veel meer. Maar dit alleen al is voldoende reden voor iedereen, die afkomstig is uit het land van Erasmus en Rembrandt, Vondel en Huygens, van Tromp en de Ruyter, van Leeuwenhoek en Hugo De Groot en talloze anderen, om trots te zijn op deze afkomst en achtergrond. Het is een nobele achtergrond en deze verplicht ons om, wat we doen, in stijl te doen. Hier is niets petieterigs aan de orde. Hier past geen krentenwegen. Wij piekeren hier niet over een zo voordelig mogelijke geldbelegging en evenmin mogen wij er een zaakje van maken. Ons past alleen maar een groot gebaar tegenover het grote gebaar dat Canada 25 jaar geleden maakte.

Als wij dus denken en praten over ons aller cadeau aan Canada, dan moeten wij die grootsheden van denken en doen laten zien, die iedereen herinnert aan de grootsheden van ons verleden en heden, wij de jongens van Jan De Wit en Anthonie Fokker en Albert Plesman, de jongens van de zeesleepvaart, de herbouwers van Rotterdam en zoveel meer. Tot die soort stijl zijn wij verplicht!

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De Regering van Ontario heeft het tekenen van overeenkomsten voor de aanbouw van twee condominium projecten in Etobicoke bekend gemaakt die in 448 woningen voor verkoop zullen voorzien.

De eerste overeenkomst omvat de aanbouw van een 306-suite, 15 verdiepingen hoge wolvenkrabber condominium ten Zuiden van Rathburn Road, tussen West Mall en Municipal Drive.

De tweede overeenkomst is voor de aanbouw van 142 drie- en vier-slaapkamer huizen in de Thistle-town omgeving. Zij zullen gelegen zijn aan de zuidzijde van Albion Road ten Westen van Martin Grove Road.

Prijzen voor de Etobicoke condominium, met inbegrip van de landkosten, zullen van \$19,070 tot \$19,335 voor de twee-slaapkamer flats bedragen en van \$19,600 tot \$20,000 voor de drie-slaapkamer eenheden.

In Thistletown zullen de prijzen, met inbegrip van landkosten, van \$22,700 voor de drie-slaapkamer huizen tot \$24,150 voor de vier-slaapkamer woningen uiteenlopen.

Er zal ondergrondse parkeergelegenheid voor 92 wagens zijn. De eerste betalingen zullen van \$1,800 tot \$2,000 bedragen. Maandelijke betalingen zullen van \$212 tot \$225 bedragen.

De Etobicoke condominium kunnen met eerste betalingen beginnende met \$1,305 en oplopend tot \$1,800 worden gekocht. Maandelijke betalingen zullen van \$207 tot \$214 bedragen.

De lage eerste betalingen worden mogelijk gemaakt door het aanbieden van secundaire financiering door OHC, evenredig aan de waarde van het land. De verkoop van beide projecten zullen door Groz-bord, King en Associates worden verhandeld.

the Hon. John Roberts

Prime Minister of Ontario

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blaascatarre, aderverkalking, pijnlijken en moeilijk urineren, struma, suikerziekte, vallende ziekte, wormen en maden, zenuwlijden of enige andere chronisch ziekte? Neemt geen vergif, doch de bekende Florageneeskruiden. Volkomen onschad! In schijnbaar hopeloze gevallen volkomen genezing. Wat de natuur ons biedt is onverbeterlijk! Meldt Uw ziekte en klachten aan ons.

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Belangrijke besluiten van de Synode der Geref. Kerken in Nederland

Is de Synode der Gereformeerde Kerken in Nederland, vergaderend in Lanteren, bezig uitverkoop te houden? Een aantal beslissingen rechtvaardigen die vraag!

Besloten werd de plaatselijke gemeenten meer armsgeld te geven om tot gemeenschap en samenwerking met andere kerken (lees: de Nederlandse Hervormde Kerk) te komen, o.a. door gemeenschappelijke kerkdiensten, gemeenschappelijke avondmaalsviering en de bediening van de doop in gemeenschappelijke diensten.

Betekent dit niet een gaan in de richting van wat een bepaalde groepering uit de jeugd "Samen op weg" voorstaat, nl. dat de Gereformeerde Kerken en de Hervormde Kerk voor 1980 één moeten zijn?

Het lijkt er veel op, maar men doet de Synode onrecht als men geen rekening houdt met de gestelde richtlijnen. Al zijn de acta nog niet verschenen en al moeten diverse besluiten nog nader worden uitgewerkt, zijn, kort samengevat, de gemeenschappelijke diensten geboden aan:

1e. dat bij gemeenschap en samenwerking met de betrokken andere kerk de innerlijke eenheid van de eigen gemeente niet verbroken mag worden door dat samengaan;

2e. dat mede ook naar het oor-

deel van de classis, voldoende overeenstemming met de andere kerk moet zijn verkregen inzake het geloof in het evangelie van Jezus Christus, zoals dit in gehoorzaamheid aan de Heilige Schrift in de belijdenisschriften van de Geref. Kerken wordt beleden; en

3e. Kancelruil is goorloofd, maar alleen daar, waar samenwerking op gang is gekomen.

Het voorstel van prof. dr. G. P. Hartvelt inzake een open avondmaal in gemeenschappelijke diensten werd met grote meerderheid verworpen.

Een der studenten-predikanten wees er op, dat de Synode achterloopt, daar in tal van gemeenten de praktijk al veel verder gaat.

Na een langdurig debat is een voorstel van de commissie naar aanleiding van het rapport van deputaten inzake het vraagstuk van bewapening en oorlog, uitsprekende, dat een atoom-oorlog zonde is, met 26 stemmen voor en 34 tegen verworpen.

In antwoord aan de kerk van Hallum in Friesland werd gezegd, dat geen zorg hoeft te bestaan, dat de besluiten aanleiding zouden kunnen geven tot het uitoefenen van onbehoorlijke druk op plaatselijke kerken om tot samenwerking met kerken met wie geen eenheid in belijdenis gevonden kan worden, over te gaan.

Cn.

BRUG TUSSEN EUROPA EN AZIE

De Europese Investeringsbank staat garant met 185 miljoen dollar voor de uitvoering van een verkeersproject in de Turkse stad Istanboel. In dat kader moet er over de beroemde Bosporus een hangbrug van ruim 1,5 km komen, een brug derhalve tussen Europees en Aziatisch Turkije. De brug komt

te hangen aan twee pylonen welke 165 m hoog zullen worden. Een zesbaans autoweg komt 65 meter boven het water over de brug te liggen. De bouwkosten van deze brug bedragen ongeveer 30 miljoen dollar. Eind van dit jaar of begin 1970, hoopt men het grote werk te beginnen. De bouwtijd wordt geraamd op 2½ jaar. Het geld voor de bouw van het verkeersproject, inclusief de brug, wordt verschaft door West-Duitsland, Engeland, Frankrijk, Italië, de Europese Investeringsbank en Japan. Turkije zelf zal 50 miljoen dollar in de kosten bijdragen. Japan zal maar liefst 20 miljoen dollar voor zijn rekening nemen. De brug zal de grootste spanwijdte van Europa bezitten. Onder de brug komen technische installaties die onder water varende duikboten kunnen registreren, benevens hun nationaliteit. De Bosporus is immers een belangrijk deel van de verbinding van de, voor een deel, Russische Zwarte Zee naar de Middellandse Zee.



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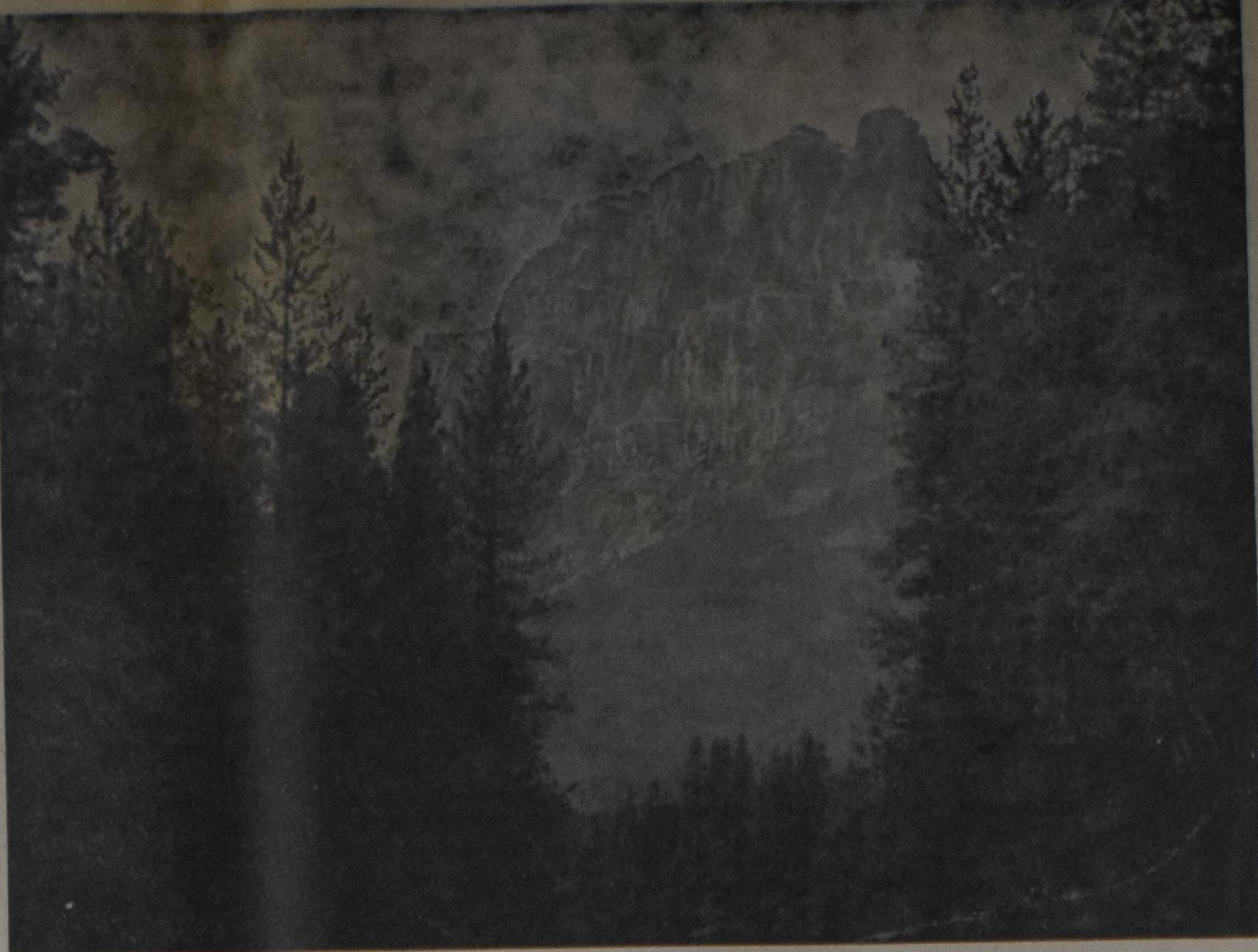
6 1/2%

U bent het aan Uzelf verschuldigd te sparen.

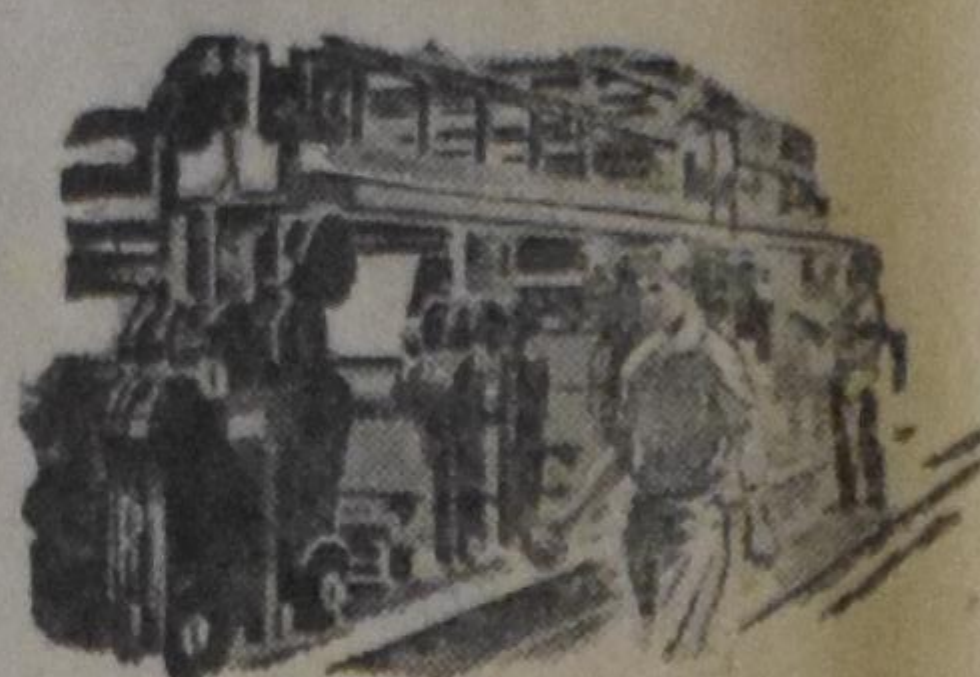
Uw spaargeld verdient 6½% per jaar, rentebetaling halfjaarlijks berekend over uw minimum maandelijks tegoed.

P.S. Spaarrekening met chequerechten tot 3¼%.

Bank of Montreal



MOUNT EISENHOWER — In Alberta, skiers are limbering up for the months ahead. The season in the Canadian Rockies lasts a good six months at the developed resorts and year-round for those with a yen to climb during the summer months. The tourist industry will get a big boost on December 15th when a \$500,000 apartment-motel, The King's Domain, opens. Each fully-equipped apartment can sleep a family of six at weekly rates of \$150 with ski rates of \$110 for five days. Mount Eisenhower, a few miles northwest of Banff, is just one of the impressive scenic wonders of the province. (Calgary Herald Photo)



VAN ANDERE DRUKPERSEN

Christelijke Organisatie in Canada

Onze medechristenen in Canada aan de overzijde van de oceaan zijn in een bepaald opzicht te benijden. Voorzover van Nederlandse stam is zeker een vierde van hen afkomstig uit onze gereformeerde gezindte. Verhoudingsgewijs hebben de Gereformeerde Kerken de meeste emigranten geleverd.

In hun bagage hadden deze emigranten meegenomen de sterke drang, het Woord-Gods tot gelding te brengen niet slechts in hun kerkelijk leven, maar ook in het onderwijs voor hun kinderen en in hun politieke en sociale activiteiten. Bij hun aankomst troffen zij echter aan een volstrekt geseculariseerde maatschappij, die prat ging op haar neutraliteit, van christelijk onderwijs niet wilde weten, beheerst werd door neutrale vakorganisaties, kortom, die wel prijs stelde op Nederlandse emigranten, mits zij zich wensten te scharen onder de grijze vlag van het Canadese bestel.

De uit Nederland afkomstige christenen hebben dat opgevat als een uitdaging. Zij hebben, waar mogelijk, het zaad van de christelijke organisatie gezaaid, bereid daarvoor offers te brengen en desnoods vernederingen te ondergaan. Zij waanden zich weer terug in het Nederland van het einde der vorige eeuw en het was hun van ouder op ouder bijgebracht, dat zij daarin niet behoorden te berusten. Voor hen was de behoefte aan christelijk onderwijs, aan een christelijke vakbeweging, aan een doordeesamen van een a-christelijke samenleving een levensde werkelijkheid. Zij konden aan het werk en zij gingen aan het werk, met grote offers, met veel gebed. Zij waren bereid te kiezen en voor die keus wat over te hebben. Het christelijk organisatieleven moest van de grond af worden opgebouwd. En in dat opzicht is men in Canada te benijden.

In ons land bestaan reeds tientallen jaren christelijke scholen, vakorganisaties, politieke partijen en wat niet al. Velen achten dat alles reeds zo volkomen normaal, dat zij niet eens meer weten, waarom ze al die instellingen nog hebben. Zolang het verder niets kost, wil men zijn kinderen nog wel christelijk onderwijs laten vol-

gen, maar van werkelijke belangstelling voor een christelijke schoolvereniging is er — daarom — geen sprake meer. Van onze christelijke politieke partijen zijn velen vaak slechts uit traditie lid. Een enquête onder leden van onze christelijke vakbeweging wees uit, dat een belangrijk percentage het verband tussen hun geloofsovertuiging en hun christelijk georganiseerd zijn niet meer ziet. Een christelijke krant wilden velen slechts lezen zolang zij in sensationeleit niet achter blijft bij de neutrale pers. En het gevolg is, dat de eigen identiteit geleidelijk tot een vernisje verwordt; dat er een wedloop in progressiviteit ontstaat uit angst om niet meer actueel te zijn; dat tenslotte in ernst de vraag wordt gesteld, of christelijke organisatie eigenlijk nog enige zin heeft. Zo is de gereformeerde gezindte in Nederland achter komen te liggen bij die in Canada en kan men hier de verzuuchting slaken: hadden we al die christelijke organisaties maar niet, dan konden we ze gaan oprichten!

In die situatie verkeert men in Canada. En wie het wel meent met de christianisering van een neutrale samenleving kan op de toestand in Canada jaloers zijn.

Aan de oprichting van christelijke politieke partijen valt er vooralsnog niet te denken. In Canada bestaat nog steeds het districtenstelsel, dat een christelijk politiek partijwezen vrijwel onmogelijk maakt. Eerst met een stelsel van evenredige vertegenwoordiging zou men voet aan de grond kunnen krijgen en men verneemt er met verbazing van het conservatisme van sommige radicalen in Nederland, die weer terug willen naar een stelsel dat zich hier volkomen had overleefd en dat elders een aantal kiezers in feite verplicht thuis te blijven, willen zij niet voor een onmogelijke keus worden gesteld.

De christelijke vakbeweging daarentegen, aanvankelijk het werk van een uiterst klein groepje dat — ook uit Nederland! — voor fanatiek werd uitgedreven, komt geleidelijk van de grond en wint steeds meer sympathie ook onder degenen die niet rechtstreeks van gereformeerde huize zijn.

Wat het christelijk onderwijs betreft, men moet het in Canada zelf betalen. Dat wil zeggen, dat men eerst via de publieke kassen moet meebetalen aan het openbaar onderwijs en vervolgens uit eigen zak een fiks bedrag moet neertellen voor het onderwijs dat men voor zijn kinderen begeert. Men moet het gewicht van die lasten niet onderschatten. Wie voor zijn kind christelijk onderwijs begeert, dient daarvoor per jaar circa \$700 = f 2350,— neer te tellen. Twee of drie schoolgaande kinderen vormen in een jong gezin geen uitzondering, zodat dan moet worden gerekend op een uitgave van een kleine \$2000, d.i. een vijfde gedeelte van het salaris van een redelijk betaalde predikant. Dat betekent, dat de moeder niet zelden verplicht is, buitenshuis te gaan werken om haar kinderen christelijk onderwijs te verschaffen.

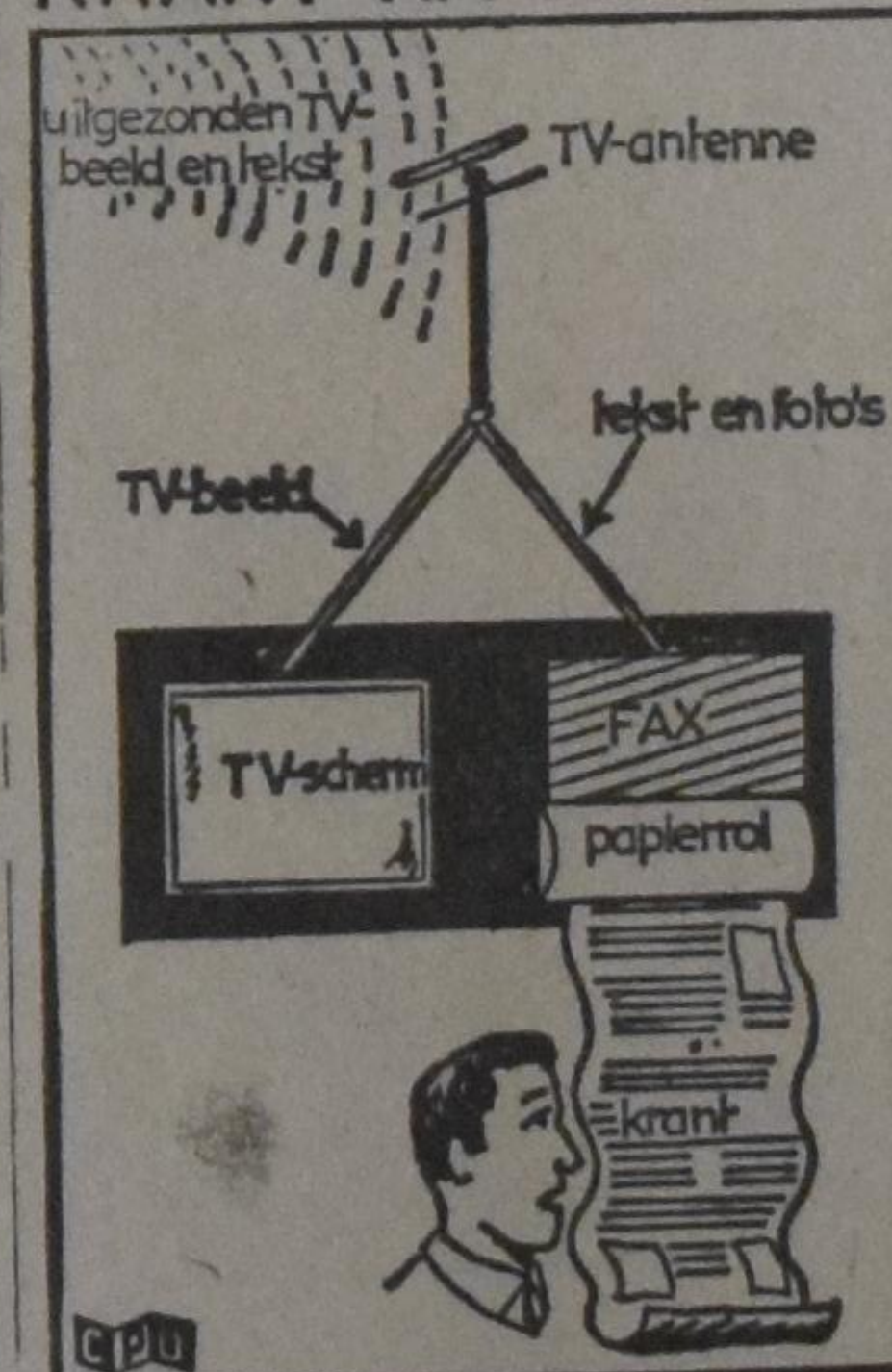
Niettemin weet men in Canada rond 250 christelijke scholen draaiende te houden en men draagt de daaraan verbonden lasten met vreugde, omdat men de verplichting die men bij de doopbelofte op zich nam, volledig wil nakomen. Als prof. Kuitert na een kortstondig bezoek het nodig acht, onze broeders en zusters in Canada aan te raden, hun geld op een andere

wijze te besteden en niet krom te liggen voor de instandhouding van een eigen christelijke school, dan wordt dat algemeen ervaren als een opwekking tot verraad aan de zaak van Christus. Zelfs al zou men twijfels hebben bij het aanschouwen van de luxe, die door de leden van de Christian Reformed Churches uit eigen zak is besteed aan het gebouwencomplex van Calvin College in Grand Rapids, dan nog mag men zich afvragen, of het verstandig is, het bestedingspatroon van die leden, die in het onderhouden van een eigen opleiding een eenzaak zien, bloot te stellen aan critiek.

Het feit doet zich voor, dat onze Canadese medechristenen hun impulsen kregen uit het gereformeerde leven in Nederland en dat bij de geleidelijk deformatie van dat leven de behoefte zou kunnen gaan ontstaan aan impulsen uit Canada. Met al ons progressieve radicalisme lopen wij het gevaar, de weg terug te gaan. En dan is het inspirerend en verfrissend wanneer blijkt, dat onze broeders in Canada het door sommigen onzer al geminachte kompas met zoveel liefde blijven volgen.

C.J.V(erplanke).
Uit "Patrimonium".

KRANT VIA DE TV



KRANT VIA DE TELEVISIE

Het Japanse concern van Matsushita heeft een nieuw FAX-systeem ontwikkeld waarmee het mogelijk is om een dagblad via het televisie-apparaat in de huiskamer te brengen. Tekst, foto's, tekeningen worden door een dagblad uitgezonden en de normale TV-antenne voor de huiskamers vangt het uitgezondene op. Het signaal gaat dan naar de FAX hun systeem heeft een speciale toedie het overzet in letters welke, gewezen radiogolflengte nodig.

samen met de foto's, op een papierrol worden gedrukt. Uit het toestel in de huiskamer rolt dan een compleet gedrukte krant. (Zie schema).

Het systeem maakt gebruik van de golflengten, die voor TV en FM zijn toegewezen. De tekst en de foto's kunnen worden overgebracht zonder dat de radio- en televisie-uitzendingen worden gestoord.

De afmetingen van de "televisiekrant" zijn per pagina 21 x 30 cm. Het overbrengen van één pagina duurt 30 tot 50 seconden. De Matsushita Electric Industrial Co. heeft drie apparaten ontwikkeld. Ook via een FM-radiotoestel is het mogelijk een krant te verkrijgen volgens dit systeem. De FAX-apparaten zijn klein en geschikt voor serieproductie. Men verwacht dat door de massafabrikatie de prijs tot die van een kleuren-TV zal dalen.

Ook de Tokio Shibaura Electric en het dagblad Asahi Sjimon hebben een apparaat voor de radio-antenne ontwikkeld. Maar vangt het uitgezondene op. Het signaal gaat dan naar de FAX hun systeem heeft een speciale toedie het overzet in letters welke, gewezen radiogolflengte nodig.

Afscheid nemen

Afscheid nemen kan ons vaak weemoedig maken. Wat kan ons hart soms week zijn als we op het vliegveld staan om ouders of kinderen vaarwel te zeggen, na enige tijd weer bij elkaar geweest te zijn.

We staren nog zo lang wij het kunnen volhouden het vliegtuig na, totdat het als een kleine stip uit ons gezichtsveld verdwijnt.

Het is niet alleen dat afscheid nemen op zichzelf dat ons zo weemoedig kan stemmen, maar sterfelijke mensen als wij zijn, komt vaak de beklemmende gedachte in ons op: was dit misschien de laatste ontmoeting, zullen wij elkaar ooit weer terug zien op deze aarde?

Ja, afscheid nemen is een moeilijk ding in ons leven, vooral bij het ouder worden. Moeilijk vooral daarom, omdat bij het ouder worden de zekerheid van het leven steeds wankeler wordt.

Het is een onprettige beleving als je telkens bij jezelf weer de ontdekking doet, hier moet ik nu maar mee ophouden en dat moet ik maar niet meer doen. En als je kinderen tegen je zeggen: wel Vader nu moest u maar niet meer autorijden, want het is niet meer antwoord meer.

Zo is er telkens en telkens iets waarvan we afscheid moeten nemen. We zouden het ook loslaten kunnen noemen. En dat loslaten dat is moeilijk, dat doet pijn en we doen dan de ontdekking dat we eigenlijk dit leven vast willen houden. Eigenlijk kunnen we zelf niets loslaten, maar we moeten losge maakt worden. Soms doet de Here dat door vinger bij vinger onze handen los te maken van de dingen van dit leven die wij met onze handen omknellen. Soms ook doet Hij dat plotseling door onze gezondheid en kracht te breken.

De laatste tijd heb ik vaak ontdekt hoeveel ouder wordende mensen met dit levensprobleem zitten. En zo zijn we ook weer het nieuwe jaar ingegaan.

Voor velen was dit afscheid van het oude jaar een droeve herinnering. Velen moesten wat achterlaten. Er zijn ouderen die samen nog zo gelukkig leefden. De kinderen groot geworden en getrouwd, het was rustig in huis geworden en daar was een stille genieting van al het goede dat het leven kan geven en toen kwam de slag, man of vrouw werd weggenomen. En ineens was daar die eenzaamheid, die verlatenheid, elke morgen dat troosteloze, dat uitzichtloze van alleen te zijn.

Een vaardige pen kan hier ontroerend over schrijven, maar het zelf te beleven is altijd nog ingrijpend. Eigenlijk kan het leed en het verdriet dat een mens lijdt niet door een ander in al zijn diepte worden gepeild. Even zo is het ook niet menselijk mogelijk om werkelijk bedroefden te troosten, tenzij die menselijke woorden op eenvoudige wijze doorgeven de Goddelijke troost die wij mogen putten uit Zijn Woord.

Wat een grote zegen dan ook dat wij altijd bij dat Woord en de belofte daarin mogen leven.

Het menselijk leven, heeft iemand eens gezegd, is eigenlijk elke dag een beetje sterven, en zo is ook het nieuwe jaar 1970 alweer aan het versterven.

Zouden we het nu ook niet als een wonderlijk Goddelijk bestel mogen zien, dat de viering van Kerst zo dicht bij de intrede van het nieuwe jaar ligt? Is het niet of het lichtschijnsel van Kerst ons op de hielen volgt naar en door het onbekende van 1970?

Maar er is meer, we leven ook weer de Paasmorgen tegemoet, waarop we gedenken het feit van de overwinning van dood en graf door onze Heiland en Zaligmaker.

Hij die gezegd heeft "Ziet, Ik maak alle dingen nieuw", zal ook eenmaal dit sterfelijk leven vernieuwen tot heerlijkheid, waarin alle vereenzaming is weggedaan en alle tranen zijn gedroogd.

Laten we elkaar vooral bij het ouder worden hierin sterken en vertroosten, opdat we mogen leren leven uit deze levende hoop.

T.S.

R.R. 1, Amherstburg, Ont.

Het "Canada Pension Plan"

(Canadian Scene) — Het "Canada Pension Plan" dat op 1 januari 1966 van kracht werd, is de belangrijkste stap die ooit in Canada is gemaakt op sociaal terrein. De premies worden betaald door werkgevers, werknemers en zelfstandige personen. Werknemers en kleine zelfstandigen die aan de aan pensionering verbonden voorwaarden voldoen, moeten premie betalen van hun 18de tot hun 70ste jaar.

Het zogenaamde "Retirement Pension" is beschikbaar voor hen die de 65-jarige leeftijd hebben bereikt en inderdaad niet meer werkzaam zijn. Met ingang van het 70ste levensjaar heeft iedereen "recht" op een pensioen, ongeacht of hij nog werkt of niet. Men ontvangt het pensioen echter niet automatisch; het dient aangevraagd te worden. Dit "Retirement Pension" wordt uitbetaald als aanvulling op het ouderdomspensioen dat personen van 65 jaar en ouder ontvangen volgens de Old Age Security Act.

Iedere persoon die de leeftijd van 18 jaar heeft bereikt en werkzaam is in een positie die beantwoordt aan de gestelde eisen moet een zg. "Social Insurance Number" hebben. U kunt dat nummer verkrijgen bij ieder Unemployment Office of via Uw werkgever.

Als men zich niet verzekert van een Social Insurance Number of vergeet dit nummer aan zijn werkgever door te geven, en als men dan een aanvraag indient voor pensioen, dan kunnen inkomsten waarover premie betaald had moeten worden niet aanmerking genomen worden bij het uitrekenen van het bedrag van zijn pensioen. Het is de taak van de werknemer om er op toe te zien dat hij een Social Insurance Number krijgt. Dat is in Uw eigen belang. Een werkgever kan beboet worden als hij mensen in dienst heeft die geen Social Insurance Number hebben, maar ondertussen verliest U het recht op pensioen over het bedrag dat U onder zulke omstandigheden verdient heeft.

Het pensioen hangt af van de verdiensten die men heeft gehad sinds 1 januari 1966 toen het Canada Pension Plan van kracht werd. Men begint te betalen als men 18 jaar wordt. Over de eerste \$600 van het jaarlijkse inkomen wordt geen premie geëist. In 1970 worden premies geheven over de verdiensten tussen \$600 en \$5300. Men noemt dit de "pensionable earnings". Over deze verdiensten tussen \$600 en \$5300 betaalt een werknemer 1.8 procent. Dat betekent dus dat een persoon die \$1000 verdient dus 1.8% betaalt van \$400

of \$7.20 per jaar. Aan de andere kant betaalt een persoon die \$5300 of meer per jaar verdient een premie van 1.8% van \$4700 of een maximum van \$84.60 per jaar. Werkgevers betalen een zelfde bedrag, zodat in totaal 3.6% premie wordt betaald. Een zg. "kleine zelfstandige" betaalt premie als zijn inkomen tussen de \$800 en \$5300 of meer bedraagt, en van dit bedrag wordt dan eerst \$600 afgetrokken. Een dergelijk persoon betaalt dan 3.6%, hetgeen betekent dat hij dus een even groot bedrag betaalt als wat in andere gevallen in totaal door werknemer en werkgever wordt betaald.

De pensioenen worden als volgt uitgerekend: (1) Een "retirement pension" bedraagt 25% van de gemiddelde inkomsten waarover men premie heeft betaald. Het maximum pensioen onder de huidige omstandigheden komt op \$110.42 per maand. Dit maximum is echter pas beschikbaar met ingang van 1976. Tot die tijd zijn lagere pensioenen beschikbaar. (2) Er is een weduwe-pensioen beschikbaar voor weduwen van 45 jaar of ouder, of voor weduwen met minderjarige kinderen of voor weduwen die invalide zijn, vooropgesteld dat de echtgenoot gedurende een periode van tenminste drie jaar premie heeft betaald. Als de weduwe nog

geen 45 jaar is, als zij niet invalide is en ook geen minderjarige kinderen heeft, dan ontvangt zij een lager bedrag. Als zij nog geen 35 jaar is dan ontvangt zij helemaal geen pensioen tot haar 65ste jaar, tenzij zij in de tussentijd invalide wordt. Een weduwe-pensioen voor weduwen onder de 65 jaar is \$26.53 per maand in 1970 plus 37½% van het "retirement pension" waarop zij recht heeft op basis van haar echtgenoot's premie. Als haar echtgenoot nog geen 65 jaar was ten tijde van zijn overlijden, dan wordt het pensioen ontvangen dat bestaat uit tijd had bereikt. (3) Een invalide weduwnaar kan voor soortgelijke uitkeringen in aanmerking komen. (4) Met ingang van februari 1970 kan een persoon die lichamelijk of geestelijk ongeschikt is werk te verrichten waarmee hij zijn brood kan verdienen, een invalide-pensioen ontvangt dat bestaat uit \$26.53 per maand plus 75% van het "retirement pension". Aangezien hij daar volgens zijn leeftijd nog niet voor in aanmerking komt, wordt onder zulke omstandigheden gedaan alsof hij die leeftijd — waarop hij dus gerechtigd is pensioen te ontvangen — had bereikt toen vastgesteld werd dat hij invalide was. Men moet echter tenminste vijf jaar voorafgaande aan het tijdstip waarop men invalide werd, premie betaald hebben. (5) Er zijn uitkeringen beschikbaar voor of ten behoeve van kinderen van een invalide premie betaler,



De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baart
Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

Het is Uw jaar om Uw land van herkomst weer te zien... met nieuwe, lage Air Canada tarieven.

Stel het bezoek waarvan U droomde niet uit. 1970 is Uw jaar, nu Air Canada haar nieuwe Excursie-tarieven introduceert naar Europa vanaf 1 maart a.s., lager dan ooit gestabiliseerd bij IATA overeenkomst.

29-45 DAAGSE EXCURSIE TARIEVEN

EKONOMIE

KLASSE

VAN TORONTO

NAAR AMSTERDAM

Laag

Medium

Top

(Mar. 1-Mar. 31)
(Nov. 1-Mar. 31,
1971)

(Apr. 1-May 31)
(Aug. 1-Oct. 31)

(Jun. 1-Aug. 9)

\$320

\$336

\$369

14-28 DAAGSE EXCURSIE TARIEVEN

EKONOMIE

KLASSE

VAN TORONTO

NAAR AMSTERDAM

Laag

Top

(gehele jaar behalve van 1 juni-9 augustus)

(van 1 juni tot 9 augustus)

\$379

\$434

Indien u voor 1 maart kunt vertrekken, kunt u ook sparen door gebruik te maken van de lage wintertarieven. Vraag naar het tarief voor een verblijf van minstens 22 dagen en de 14-21 daagse Excursie tarieven. Als u van plan bent een kortere of langere periode te gaan, dan zijn er Air Canada's normale Economie klasse tarieven.

U kunt Air Canada ook vragen hoe uw club of organisatie kan profiteren van de nieuwe lage "Group 80", "Group 40" of "Group 25" tarieven. Bekijk het gemak van ons "Vlieg Nu—Betaal Later" aanbod. Doe de planning voor uw Droomreis nu! En vraag meteen naar de vooruitbetaalde reisbiljetten voor degene(n) die u eens wilt laten overkomen. Voor complete inlichtingen vraag uw reisbureau.

AIR CANADA



Tarieven behoudens goedkeuring door de regering.

Editor: COR W. BARENDRECHT

... fill your minds with those things that are good and deserve praise: things that are true, noble, right, pure, lovely, and honorable. Put to practice what you have learned and received ... Phil. 4:8,9 TEV

A few steps back for a leap ahead

The Happy New Years sounding out from TV, radio, BB guns, and other noisemakers, startled me into the realization that this young baby of Mr. and Mrs. Calvinist-Contact is now in the second quarter of its life.

Paging through my Baby Book, I notice that 372 writers have come to bring their presents to the newborn one, which means a rate of 33.5 entries submitted per week. They have come from near and far, across Canada and the United States, from different backgrounds and with a variety of interests.

Without the participation of willing writers, skillful coaches, dedicated teachers, able administrators, creative readers, and appreciative sponsors, this baby might not have seen the light of the new decade just entered. In learning how to walk, this baby still needs the support of concerned grown-ups and the cheers of playmates. Thankful for what could be accomplished during the past months, we are looking forward to an exciting decade with young writers.

I would like to share some of the entries of the Daybook, made by people who are creatively involved in the art of encouraging young writers to produce.

From London, Ontario:

"You'll see, I think, that I'm trying to get her (a 15-year-old grade 11 student) to be honest with life as she experiences it. I'm not so much concerned yet about getting her to write Christian poetry, since teenagers tend to write introspective, sentimental poetry when trying to make it Christian; you know, the 'oh-how-bad-this-world-is' kind of stuff; very general, vague. I try to get her to be as concrete as possible when writing."

"Once she has learned to describe an object or person, only then should she try to describe her own feelings, since about the most difficult thing to write about honestly is one's self. As her faith matures, she'll then start writing more Christian poetry — one cannot compel or force good Christian poetry, it demands a depth of vision."

Hugh Cook.

From Jenison, Michigan:

"A word of explanation about the stories ... might help you understand why we wrote what we wrote. Most of all we wrote for our own entertainment and we share some of these with you."

"First we looked at earth through the eyes of Martians. Some places on earth look pretty strange to us, just think how they would look to somebody from Mars."

"The empathy themes gave the class a chance to put themselves in the place of some non-living thing. Really use your imagination — what would it be like to be a fly swatter? — Yuki!"

"As you drop off to sleep, you find your mind goes over the day's events, and some of the things you think about are not very organized."

"Then suppose something happens and suddenly you've shrunk to two inches high — what would the world look like? How would you survive?"

"Then I played the 'Grand Canyon Suite' by Grofé. As the music played the student wrote what they thought was happening. You might like to play the recording when you read these."

"The train ride was pretty scary. The stories included were a few of the calmer ones."

"The students had an opportunity to say what they felt were the disadvantages and advantages of being their age. A few of these are included."

"We also tried our hand at writing limericks, and some are pretty funny."

"Then I threw a really tough one at them. Friars lived a few hundred years ago. They were very

essays - short stories - drama - poetry - journalism

Short Story

THE MYSTERIOUS MANSION

Davey was shivering as he faced the steps of the deserted mansion. The sky was dark and gloomy, and he knew it would be darker and gloomier inside. If only John had not gone in, everything would have been all right.

But now he would have to go inside and find John. Ooh, this place is spooky. But he couldn't turn around and run to get help. He and John had solemnly sworn they would not tell anyone.

They found this mansion, they had to solve this case.

They had seen someone sneak into the house with a black briefcase, they thought this man had the stolen lumberyard contract to John's father's lumberyard.

Davey opened the door, it squeaked a little. Up a narrow passageway he went, into a little room. It was covered with dust and webs.

In the corner stood a little table with a broken chair, an old withered candle stood on the window ledge.

He looked at this forlorn looking room. All of a sudden he sighted a little cupboard with a key still in the lock. He turned the key slowly, and looked in. Yes, there was the black briefcase. He peered inside the case, there were the stolen contract and papers.

"Ouch, don't do that," said a voice suddenly. "No please, stop."

Pushing the briefcase back inside the cupboard, Davey locked it and took the key. Slowly he opened another door, it didn't make a sound. Up another set of stairs, then he stopped. Through an opening he could see someone about to hit John. I must think fast! Hey, that net over there. I'll make a noise, set up the net and catch him. "Croak, crack, mac," Davey said. The man looked up, he walked straight into the net. Davey cried, "John, help me tie him up." John limped over to help Davey, and together they tied the thief up.

"Here's a handkerchief, Davey, put it around his mouth as a gag." "That's a great idea, John. Let's put him on this John, so we can take him to jail."

"Okay!"

"Let's carry him out now John, one, two, three, hoist."

"I can't!"

"Why not?"

"My leg, I ... I strained it on the stairs."

"Oh, I know what to do," said Davey, and he ran outside and came back with a skinny board and a piece of cloth. "Sit down, John."

John sat down and put the board on John's leg and tied the cloth around his leg.

An hour later they were receiving many, how did you do it, wow you're brave, my goodness.

They had brought the thief and the contract papers.

Chief Harris said, "Well boys, you deserve an award: ten dollars for each of you."

"Wow," was all the boys could say.

Miss T. DeLange.

Carol-Ann Veenkamp, Gr. 5.

Preparing the Manuscript

In preparing the manuscripts for this column, please observe these rules.

1. Type (if possible), or write legibly.
2. Double space (except poetry).
3. Use only one side of the paper.
4. Number the pages.

All entries are to be accompanied by a cover sheet, (not a piece of scratch paper) stating:

- a. Full name of the Writer.
- b. Indicate if for personal reasons you want only your initials used in print.
- c. Address (complete, please)
- d. School grade, level, or profession.

Send all works to "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

IT CAN BE DONE

S70 Writing Sponsors List is Growing

We told some book publishers and businessmen what we had in mind for the Spring Contest of the World of Young Writers. This is what they said:

Abingdon Press, Nashville, Tennessee: "... We are pleased to inform you, under separate cover, we are sending you a copy of our publication Young Readers Bible to be given as a prize to winners of your contest."

Baker Book House, Grand Rapids, Michigan: "Baker Book House will be very happy to participate by awarding a winner a \$25 gift certificate which may be redeemed at our bookstore on Wealthy Street."

Caedmon Records, Inc., New York, N.Y.: "For your Spring 70 Contest to reward young creative talent, we will be happy to furnish you with a copy of one of our records of Peter Marshall sermons as a prize."

Kregel Publications, Grand Rapids, Michigan: "We will be happy to cooperate with you and furnish a number of Kregel Publications as prizes for contest winners. I'm thinking of copies of Barnes Notes on the New Testament, complete in one volume (14.95), Clarke's Bible Concordance (\$3.95) and Complete Works of Josephus (\$7.95 cloth). We will make a total of five books available, leaving the choice up to you."

These men said, "It can be done," and did it.

We also asked a few individuals what they thought. Some said, "We'll think about it." And they are. Others said, "Of course, it can be done. You can't do it alone, but we'll help you." And they did it.

Thumb-nail and other sketches

A DREAM

One day I was making a camp in a big dark forest. I was all alone. When I finally got done with it started to rain and thunder. I knew I couldn't make it home so I went in my camp.

"It's nice and dry in here," I said to myself. After a while it began to get dark, real dark. I looked at my watch and it was only 2:00 in the afternoon!

It became so dark I couldn't see my hand an inch from my face. Then it started to get lighter. Finally I could see again, excuse me, all I could see was fog. Good thing the fog couldn't get in the camp or I'd be lost in my own camp. After a while a very strange thing happened. The camp all of a sudden started to get bigger. I mean I was getting smaller! Finally I bet I was only two inches tall.

And the one thing that didn't shrink was my clothes and the camp. When I finally made my way out of my clothes I found out that it was nice and sunny again, so I started home and kept trying what to tell my ma if she ever found me!

Doug Timmer.

★

UNEXPECTED SURPRISES

Sometimes you get an unexpected surprise. Today we had an unexpected surprise from our teacher. He said we were going to the Royal Winter Fair in Toronto this coming Friday. Also it was a surprise when we were told that we were going to play against the Guelph school in a soccer game. We had a surprise when we found out a new fence was going to be built at the back of the school yard and that a new baseball screen was going to be built in place of an old screen.

We usually get an unexpected surprise of what we get for Christmas. We sometimes get an unexpected surprise like a picnic or that we are going to a party. Most unexpected surprises are very nice.

Charles Drost, Gr. 7.

★

MAN AND NATURE

Nature can be a blessing to man. Man works with trees to make his homes etc. If all the trees in the world disappeared, he would have to find new building materials.

Nature can also bring destruction. A man can build a big ship and praise himself for making it. It all came from the beautiful nature. At its first sail it could be wrecked by the wind.

Warmth is part of nature just as the cold is. I think nature is a blessing to men. If he did not have nature he could not live.

John Biel, Gr. 7.

We're asking you now, "What do you think? It can be done?"

If we didn't think it could be done, we wouldn't have written out a contest for High School students, College students, and others. We think it can be done, and therefore promotional material, inviting young writers to send in their best work, went out to representative educators in all Christian high schools and colleges.

Did you know that the World of Young Writers is a unique opportunity for young people on the entire American continent? To our knowledge, no other daily, weekly, or periodical press or magazine offers this opportunity for publication to young creative writers. Calvinist-Contact, in its 25th year of publication, has the lead in this venture. That's one of the reasons why we think it can be done.

The person who said, "You can't do it alone," was right. But we didn't sit down with a defeated attitude, feeling sorry for our inability to do what can't be done alone. We said, "We cannot do everything, but we can do something." And we did. We don't think the world owes young writers a living anymore than it owes anyone else a living. But we do think that those who earn their salt ought to get it. And who is better able to give it to them than you and I, together? The people who said, "We'll help you," did it.

With your help, businessmen, book publishers, say \$5.00 or more, and individuals, say \$1.00 or more, it can be done. It has been done for a total of \$89.15 (as per 1-17-70); can it be done for \$300.00 in books, articles and cash, before April 1, 1970?

We invite you to answer that question, and mail your answer to the S-70 address: 1530 Valley N.W., Grand Rapids, Mich. 49504.

Young writers will appreciate it, and so do we.

cb

THE SPIRIT OF OUR TIMES

The spirit of our time is to protest. People protest against authority. They want to be free from the bonds of authority.

People protest by breaking things, walking around with signs and beating up people. I do not think this is good because there has to be some authority to keep things in order.

Some of the people in our class, including me, protest in a way. We protest by disobeying. This might sound strange because I

just said we needed authority. I don't know why I protest then, but my guess is, because I am rather lazy and don't want to obey even though I know I should.

People want to go along with the crowd. They do not know, or just ignore, what is in store for them.

But one thought I should mention is that even if we got out from under all earthly authority we surely couldn't get away from God's authority.

Harry Duimering, Gr. 8.

Poetry

WONDERING

I wonder why the grass is green
And why the leaves are too.
I wonder why the trees are dark
And why the sky is blue.

I wonder why explorers thought
the world was square
And why it's really round.
I wonder if everything's explored
yet,

And why these answers I haven't found.

I'm always, always wondering,
My mind flies off on wings.
I wonder why I wonder
About so many things.

Ellen Verseveldt, Gr. 7.

★

WAR

In the war
We hear guns shooting
We hear people shouting
We hear ladies crying
because Germans are taking their husbands away

Above are planes
Oh, what is a war?
scared, sad and angry
— Kathie Beishuizen, Gr. 5.

Note: Kathie has been in Canada for 6 months. She came from Holland in June, 1969.

★

A CHILD

There is a destiny that makes us brother:
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

He drew a circle that shut me out
Heretic, rebel, a thing to flout
But love and I had the wit to win
We drew a circle that took him in.
(Author unknown)

THANK YOU

Thank you for every note of music
Thank you for every song I sing
Thank you
I should be every hour thanking you.

Thank you for all the trees and flowers
Thank you for all my food and drink
Thank you
I should be every hour thanking you.

— Pauline Wierenga, Gr. 5.

★

THERE ONCE WAS ...

There once was a king,
Who liked to sing.
One day he sang a song,
And he sang it all wrong.

There once was a dog,
Who sat on a log.
He chewed on his bone,
While he talked on the phone.

There once was a mouse,
Who lived in a straw house.
He like to eat cheese,
But he never said please.

Once there was a pig,
Who like to do a jig.
While he would dig,
And wore a purple wig.
Iris Boonstra, Grade 8.

★

BLINDING DARKNESS

(Kurtz' Comment)

Wise men give advice, from experience.

Fools give a mock blasphemy, from madness.

Yet a fool functions
And does not live.

Two hands join in mock mercy.
Two heads bow in hollow humility.
Two eyes search in deafening darkness.
And see light.

The long road from self-confidence
Led me to hell.
But here I sit on a mountain of crystal,
Smiling over my agony.

Hendrik Dirk Windhorst, Gr. 13.

The Vanier Institute of the Family

The Vanier Institute of the Family has one essential purpose: to strengthen family life in Canada and to help it adapt to our rapidly changing society.

The distinctive characteristic of the Institute is its perspective on the whole of Canadian family life.

Its resolve is to remain flexible and responsive to the changing needs of the family and to the pressures on family life.

Whenever possible, the Institute cooperates with and works through other organizations that specialize in particular aspects of family living.

The Institute does not consider itself an instrument for the solution of individual family problems, but rather an agency interested in the improvement of the quality of family life.

The Institute was established in 1965 under the patronage of the late Governor-General and Madame Vanier in response to a need recognized at the first Canadian Conference on the Family.

The Institute's membership represents the various ethnic, social, religious, occupational, geographical and other elements of Canadian society.

THE WORK OF THE INSTITUTE

The Vanier Institute of the Family does its work by gathering information about the family, by stimulating research into aspects of the family of which little is known, and by informing Canadians of those things that tend to strengthen the family and improve the quality of family life.

At the same time, recognizing the importance of work being done by other organizations in certain aspects of family life, the Institute engages in a program of sponsorship and collaboration in projects of specific worth.

The Institute also conducts technical seminars and consultations on family problems and programs. These bring together for specific discussions, the leaders in a variety of professions and fields of interest, including health, education, law, social welfare, town planning, religion, sociology, economics, demography, industry, labor, youth and parents. In short, the Institute provides a forum, across Canada, for all groups concerned with the family.

The following are some examples of the Institute's work:

Family Research Inventory

The Institute's first step was to commission an inventory of family research in Canada. The purpose of this work was to show not only what was being done, but what areas of research were being neglected. More than 100 university departments, many private organizations and all levels of government collaborated in the project. The published result was "An Inventory of Family Research and Studies in Canada between 1963 and 1967". It lists more than 200 research projects and studies that were completed, under way at the time or planned throughout Canada.

Family Life Education Project

In April of 1967, the Institute launched a Family Life Education Survey, a massive four-year undertaking whose objectives are:

1. To discover and classify all programs in family life education now offered by churches, schools, community service agencies, governments, trade unions, consumer associations and other groups. This survey embraced all approaches, including the psychological, the social, the moral and the economic.
2. To provide a background for the evaluation of the effectiveness of such programs.
3. To develop methods for the exchange of information and experience among such groups and organizations involved in family life education.
4. To assess the influence of other sources, especially the mass media, on family life education.

Dynamics of Family Life

The Institute is participating with the Clarke Institute of Psychiatry in a study of the dynamic properties of family life involving a sampling of 500 "normal" families in Toronto to learn what makes a family strong and adaptable to social pressures. The findings will be made available to churches, social agencies and other groups who should find them useful in their work with families.

Effects of Poverty

The Institute has undertaken, in collaboration with the Economic Council of Canada, a study into the

effects of poverty on early childhood development and learning, and how these differ from experiences encountered by other children. The study will make recommendations about methods that could be useful in helping young children overcome the deficit of their early environment.

The Law and the Family

The Law in relation to the family, particularly respecting maintenance and support judgements, forms the subject of another study sponsored by the Institute. Representatives of a variety of professions have worked together to examine the effects of the law upon family members it is designed to protect. The work is being undertaken with particular reference to Ontario and Quebec, but the Institute believes the findings will have implications for the whole of Canada.

Milieu '70

With the Canadian Council on Children and Youth, the Institute is collaborating in a series of conferences entitled "Milieu '70", studies of the impact of the educational, physical, political-legal, working and cultural environments on children and youth and families. Five regional conferences were held across Canada in 1969, each dealing with a different aspect of environmental impact. These conferences were forerunners of the national conference in Winnipeg in the fall of 1970.

Day Care Seminar

The Institute has become increasingly aware of the need for more adequate day care services in Canada and of the significance and potential value of such services for Canadian families. The Institute invited a group of people working in day care and other related fields to consider day care services with a view to formulating a broad concept of supplementary child care related to the needs of the contemporary family.

Family Life Education Consultation

To provide an opportunity to examine and clarify basic definitions and assumptions of what is generally referred to as family life education, the Vanier Institute sponsored a consultation of representatives from appropriate government, educational, non-governmental and national organizations during the late summer of 1969. As a result of the consultation, a number of recommendations and suggestions were presented for detailed examination and action by the Institute, schools, churches, and other organizations active in this field.

National Library Project

The Institute has made funds available to the National Library to accelerate their collection of books and periodicals about the

family, so that people all across the country may have back-up library resources available.

PROJECTS FOR THE FUTURE

The Institute is currently studying a variety of future projects relating to concerns of Canadian families in our changing society. Among these are:

- a study of remarriage of divorced persons
- research into the possible production of films and other materials designed to help families in dealing with their day to day responsibilities
- the effects of occupational mobility and shift work on the family
- one-parent families
- taxation and the family
- demonstration projects and technical seminars

MANAGEMENT OF THE INSTITUTE

Policy of the Vanier Institute of the Family is established by the Board of Directors, four of whom are nominated by the Prime Minister of Canada and the remaining 21 elected from among the members.

The Institute is required by statute to make an annual report to the Government of Canada.

The Institute is financed basically by the income from an endowment fund to which the Parliament of Canada voted an initial capital grant of \$2,000,000. This has been supplemented by capital gifts from provincial governments, corporations, organizations, foundations and individuals, and by matching grants from the Federal Government.

Hydrologist Warns that Reversal of Great Rivers might Slow Rotation of Earth

A slowing of the earth's rotation and an increase in the degree to which it wobbles on its axis could well be among the results of proposed projects to reverse the flow of great river systems.

This warning was voiced at Unesco House in Paris by Dr. Raymond L. Nace, research hydrologist with the United States Geological Survey. Dr. Nace is a member of the US Delegation to an international conference held from 8 to 16 December to discuss the results of the International Hydrological Decade five years after its start in 1964.

Dr. Nace referred specifically to proposals in North America and in the Soviet Union to send great river systems flowing south to supply thirsty populous areas instead of allowing them to follow their natural course northward through empty wastes.

Such plans, if put into practice, could break the spin of the earth by moving weight from the pole out to the equator. "Look at a whirling ballet dancer," Dr. Nace remarked, "when she wishes to slow down, she stretches out her arms."

He then explained how such a shifting mass could affect the

earth's wobble as well: "Here, the principle is the same as that of a car wheel. If one moves a small weight around the rim, it will throw the wheel out of balance."

Dr. Nace saw another effect: a change in the heat balance of the regions affected. At present, he said, these rivers move heat northward and warm cold regions. "If their flow is reversed, they will move cold southward and cool warm

regions. This will change systems of evaporation. Large-scale changes to the amount of moisture in the soil over the seasons can also affect the wobble of the earth."

He made his warning to the conference as he reported on efforts during the Decade to establish a world water balance. Hydrologists still have a long way to go before they can succeed in this task. Until they do, Dr. Nace said, it would be wise not to tinker too much with natural systems. "We cannot predict what will happen under man's influence when we don't even know what is happening in nature."

(Unesco Features)

SEEDS — ZADEN

We are called "THE SEED PEOPLE", but besides SEEDS we do carry quite a few other things also:

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Editor Mr. C. HESS.

Let's Play Chess

THE OCTOBER - NOVEMBER LADDER

Names	Problems Points								Sub-Total	Previous Total	TOTAL
	368	369	370	371	372	373	374	375			
	4	2	3	2	3	2	3	3	XVII 5	XVIII 5	22
K. Wiersma, Duncan, B.C.	4	2	0	2	—	—	—	—	8	85	93 Winner! (October)
A. Bruinsma, Chatham, Ont.	0	0	3	2	3	2	3	1	14	77	91 Winner! (November)
S. J. Prinsenbergh, Vancouver, B.C.	4	2	3	2	3	2	2	1	19	71	90 Winner! (November)
J. Heikamp (III), Sarnia, Ont.	4	2	3	2	—	—	—	—	11	57	68
F. Braaksma, Copetown, Ont.	0	2	3	2	3	0	3	1	14	54	68
M. Melissen, Winnipeg, Man.	1	0	—	0	0	—	0	1	2	65	67
F. Baarda (I), Smithville, Ont.	4	2	3	2	3	2	3	1	20	46	66
G. VandenBerg (I), Burnaby, B.C.	4	2	3	2	3	2	3	1	20	9	29
H. Binnema, New Glasgow, N.S.	4	—	3	2	3	2	3	1	5	5	28 New! Welcome! 28
B. Kobes (I), London, Ont.	4	2	3	2	3	2	3	3	22	(99)	22
T. Palmer (III), Wayne, N.J.	—	—	—	—	3	2	2	1	8	18	21
A. Guillaume (VII), Edmonton, Alta.	—	—	—	—	3	2	2	2	9	10	19
F. Reinink, Walton, Ont.	4	2	3	2	3	2	3	1	20	89 (100)	100 Winner! (October) 9 (November)
A. Renema (I), Duncan, B.C.	4	2	3	2	2	2	2	2	19	87 (98)	98 Winner! (October) 8 (November)

REMARKS

This ladder is rather involved; no wonder for it is a double one. Congratulations to the 5 winners! The publisher will contact you about the prize. Hearty welcome to H. Binnema; do you remember that your brother was with us? I admire your beautiful start with such a very big step! Keep it that way, climber! Fourteen men at the moment! Great!!

Note for A. Bruinsma: In Nr. 364, 1. Q-R2 is wrong because 1. —, P-N4 follows. Agree?



JAIL FELLOW WELL MET—One of several Ohio University students who volunteered to clean up the city jail in Athens, Ohio, wields a big brush. At the left is some of the trash.

Music: An intrusion in Reformed Worship

by HOWARD SLENK *)

III. Where in the sanctuary should the music be performed?

The important role of the organ to produce a solid sound to support the melody sung by the people can give us a clue as to the physical placement of the instrument. The organ support congregational song best when the instrument is composed of incisive, clean-sounding stops, housed not in a room or rooms apart from the congregation, as in most churches, but in the same room with the people, preferably at the rear of the sanctuary. The placement of the organ in the rear of the sanctuary creates the impression that the organ tone undergirds the sound of the sung line. With the arrangement that most of us see on Sunday, the impression of organ tone coming AT the congregation cannot be avoided.

In the second place, music is an aural experience, and the "visual aspects of its production are its least important factors. They can be greatly distracting to the musical content. Also, the various necessary signals used by a choir and director can receive unwarranted attention. It is far better that the entire musical apparatus should be placed where it is not

seen so that it can be better heard." To this aesthetic consideration, we can add a theological one. "The role of the choir (like that of the rest of the congregation) is to respond to God in praise. It is not to be confused with the means of God's grace — Word and Sacraments — and therefore must not be placed with them. Architecturally the choir must be placed with the rest of the congregation which it assists in its response of praise to God. . . . Theologically, the choir can be positioned among the people at the front of the church, as well as at the back. Functionally, however, the choir is best able to serve its purpose of assisting the congregation in song, not when it sings at them from in front, but when it sings with them from behind."

The practical application of these aesthetic and theological principles has been well expressed by Ray Berry: "When the choir-organ unit is considered a part of the congregation, what better placement could there be than the rear gallery? From this vantage point, choir and organ can bolster the congregation. The fluidity of arrangement here possible, with movable chairs or risers for the singers, who are backed by the organ itself, is from many standpoints the most ideal to be found for the projection of worship music."

IV. All of our problems have not yet been aired. Granted a liturgically meaningful music program under the direction of a capable musician, with the choir and organ correctly placed in the rear of the sanctuary, a church in this enviable position must still choose its music. Here the Reformed church faces a problem peculiarly its own, for, apart from the unison Genevan psalms, there is no Reformed church music. Unlike our Protestant brethren, the Lutherans and Episcopalians, we have no heritage of choral and organ music that reaches back to our Reformation.

It is easy, of course, to blame our present plight on Calvin, who banned the organ and choir from Reformed worship. Such an accusation, however, overlooks the abuses in worship and music against which Calvin was reacting. In fact, seeing the misuse of organ and choir in our own day, one can be quite sympathetic with Calvin's decision. There is something aesthetically honest and appealing about Calvin's simple service, with the congregation singing the psalm in unaccompanied unison, led by a strong baritone precentor. This liturgy shows care and thought. Someone took time and trouble to decide what music was to be performed, how it was to be performed, and who should perform it, giving good reasons for his decision. How many of our Reformed churches can claim this today?

Musical changes in Calvin's service came soon after his death. The organ re-entered Reformed worship before the century closed.

We have already seen how this occurred in the Netherlands, where we have our roots. But today, despite the centuries-old tradition of service-playing in Calvinist churches of The Netherlands and Switzerland, the composers of these countries have produced no significant body of organ literature that is specifically Reformed in inspiration or intent. The Dutchman Sweelinck (1562-1621), for example, wrote his organ music for evening recitals, not for the church service, and therefore produced merely a handful of organ compositions based on Calvinist melodies. It is only in our lifetime that this situation is changing. With a bit of effort it is possible to purchase organ music written specifically for Reformed worship by contemporary Dutch or Swiss composers.

The situation is better with choral music. There are about three thousand part-settings of the Genevan psalms that were written in the sixteenth and seventeenth centuries, many by great composers. True, these are not really church music; they were written to be sung at home or in civic singing societies. But they can be used to advantage in worship today. Unfortunately, only a handful are available in modern editions.

(To be continued.)

*) Sharon L. Schell, "Music as a Religious Symbol," in Response, VI (Easter, 1965), p. 178.

*) Donald J. Bruggink and Carl H. Droppers, Christ and Architecture (Grand Rapids: William B. Eerdmans, 1965), pp. 403 and 410-411.

*) Quoted by Joseph Edwin Blanton, The Organ in Church Design (Albany, Texas: Venture Press, 1957), p. 85.

WHAT CHURCH-BULLETINS SAY about Calvinist-Contact

We picked up a few items, which we found in church-bulletins and which we wish to pass on to our readers.

In the bulletin of the Grande Prairie-La Glace Chr. Ref. Church of Alberta, we read:

CALVINIST-CONTACT still needs more subscribers. \$6.00 for a good weekly. See Rev. T. if you wish to order it. Every family should have at least one good Christian paper. If you can't afford one alone, share one with a friend or neighbour.

And in the bulletin of the Red Deer Chr. Ref. Church we found this piece:

CALVINIST-CONTACT: Since the postal rates for mailing out the C.C. have gone up so sharply in the past year there is an emergency coming into existence where our C.C. is concerned. Whether it will be able to continue its existence depends on how many new subscribers there are going to be. Our Council, discovering that there are only 48 families (single people included) who read this paper, decided to appoint a committee to stimulate the reading of C.C. in our midst. The brothers H. Kits, H. Veuger and F. Zee are the committee. Here is the first letter from this committee:

sary for all our families. It wants to give good information and spiritual nourishment for our families. Fathers and mothers, talk it over and think about it. See it as a necessity for your families. Let your children grow up with good christian literature, so that later on they will never be able to say "We never saw such literature when we were young". Don't say that it is too much money for a Dutch paper. At the moment it is 70% English and it will sometime be 80% or 90% English. And as older people we will have to approve of this direction. C.C. cannot be compared with the Banner. Both have no doubt points of same interest, but both have an area all their own. Do you think it necessary that we should come to your home and talk it over? We tried it, and one of us wanted to visit some people in Westpark. It took some time before we found the address, but..... then there was no one home. Could you give us some co-operation, and take the phone and tell us that you like to have a subscription. We will take care from then on. Please make this work as simple as possible.

(H. Kits, H. Veuger, F. Zee.)

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario.

The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.



THE WORLD AROUND US

Portugal - THE LAST COLONIAL EMPIRE

In today's modern world where colonialism is held to carry the stigma of past evils, Portugal is an anomaly. She has two large colonies — the vast, wealthy territory of Angola in southwest Africa, and the strategic territory of Mozambique in the southeast — as well as a number of small ones. In both the two large colonies and in the small swampland of Portuguese Guinea, sandwiched between Senegal and the Republic of Guinea, there is active opposition to Portuguese rule. Yet, there is no indication that Portugal is considering giving up its colonies, even though the military burden is becoming very heavy.

There is, however, for the first time in many years, an active debate in Portugal about the colonies. Under the dictatorship of Salazar there was no question about the colonies; everyone knew where the 80-year-old ruler stood on the question. But for a little more than a year now the Premiership has been held by Marcello Caetano, a 63-year-old law professor. Since he came to power, the right wing has accused him of being "the Portuguese de Gaulle", promising to preserve the colonial empire but really preparing to abandon it. The leftists, on the other hand, see Caetano as a smiling replica of the stern Salazar, determined to hang on to the colonies even if it means Portugal's ruin.

The two sides exemplify the two sides of Portugal's colonial policy. The country is in a quandary; on the one hand the colonies cost a great deal because large military forces have to be maintained there in order to keep the rebels and terrorists under control; on the other hand, the country exports a great deal of its manufactured goods to the colonies, and obtains badly needed raw materials from them. The difficulty comes in trying to work out whether the liabilities are greater than the assets, or if the reverse is true.

In the tiny, and economically worthless territory of Portuguese Guinea, 30,000 troops have been battling about 10,000 members of a party which is seeking independence. The fighting has gone on since 1963; Portuguese forces control the capital, Bissau, the smaller towns and a few areas, but generally the country-side is considered insecure. A number of high military officers have pointed out the ludicrousness of holding on to the tiny area (which only has a population of 500,000), but politicians are obsessed with the domino theory: "If Guinea falls, Angola and Mozambique are sure to follow."

In Mozambique fighting began in 1964, but currently seems to be stalemated, in a large part because the various groups demanding independence are at odds with one another. Even so, Portugal feels obliged to keep 50,000 troops there, augmented with African militia. In Angola the struggle against nationalist movements has been going on since 1961, and although the fighting is not severe, it is protracted and frustrating. The Nationalists easily slip back and forth across the border into the Congo and are supplied from bases there. The fighting consists of hit-and-run operations, but they are dangerous enough to ensure that about 55,000 Portuguese troops have to be stationed in the country.

When it is considered that Portugal only has a population of about 9.5 million people, the strain of maintaining over 130,000 soldiers in an expeditionary force in Africa is readily seen. The draft has been extended from one year to a maximum of four and new legislation provides for the recall (for an unlimited period if necessary) of officers drawn from the past four draft calls. There are emigration restrictions in force, but even so large numbers of draft-age boys have fled the country to work or study in France, Belgium or Italy. Because of the draft there are serious labour shortages, especially among technicians. Lisbon is spending about \$400 million a year, which is 45 per cent of the national budget, on defence and security. This is a very heavy burden for a country that has the lowest standard

of living in Europe. A reduction in military spending is not envisioned since the military are demanding an increase in pay, and since modernization of equipment is very necessary. Because of the large military budget, development at home, on education, health, housing and urbanization, is much below the forecast of the National Development Plan.

The negative side of the balance sheet looks impressive, and if these were the only facts, the government in Lisbon would probably, if not for moral reasons, at least for economic ones, give the colonies their independence. But there are also other considerations and so far these have outweighed the ones mentioned so far. About 26 per cent of Portugal's exports, which compete with difficulty on international markets, are shipped to the colonies — textiles, clothing, shoes, electric wire and cables, medicines, olive oil and wine. About 15 per cent of Portugal's imports come from its overseas possessions — cotton, sugar, sisal, coffee, tea, corn, copra, palm oil, peanuts. Both Angola, which is rich in minerals, and Mozambique, which is an important communications center, have a surplus in their balance of payments, which goes to the escudo zone (Portuguese money) and helps to cover Portugal's foreign trade deficit. The two big colonies thus provide Portugal with a protected reserve for the mother country's exports, a private source of raw material and a cheap, plentiful labour force, as well as an important source of foreign exchange.

These are the classic reasons why colonies were once held to be a necessity for a country, and in Portugal the reasons are considered to be still valid. There is also a psychological value that is important. Many people in Portugal, thanks to many years of indoctrination by the Salazar regime, hold that Portugal will lose its national independence if the colonies are lost. A leading figure of the present regime seriously maintained: "Portugal with her overseas territories has a voice in world politics; without them Portugal would become a province of Spain." This same sort of attitude is found even among a peasant's wife who can speak proudly of "our Africa".

There are, of course, other voices who hold that Portugal ought to get rid of her colonies. These people maintain that the mother country should be developed and not the colonies. They seriously question Premier Caetano's desire for an accelerated program of colonial development, if need be by opening the doors to foreign capital. The voices of opposition are not many, and not very loud. This does not necessarily mean that there is not much opposition; it means, in general, that because of tight control of all news media very few people are informed of the state of affairs at present and consequently few have an opinion. Those who do have an opinion are not always willing to voice it. Under Caetano the country is not run as dictatorially as it was under Salazar, but the police is still present in many places and their power is still very great.

On the international scene the criticism of Portugal has died down noticeably. A few years ago attacks were frequent and heavy because of her colonial policy, but lately they have been much toned down. This is probably due to the instability of much of independent Africa. Portugal keeps saying that if she pulled out of Angola, the chaos would be worse than it was in the Congo. With each coup that takes place in Africa, Portugal feels more justified in the position she has maintained. Another, more recent argument employed by Caetano's men is that if Portugal moved out of her two large colonies, South Africa would attempt to move in in order to create another Rhodesia with a white minority government. The probability of this happening is slight, but a few people on the international scene have accepted it as a valid reason for Portugal's continuing colonial policy.

J. J. Bout.

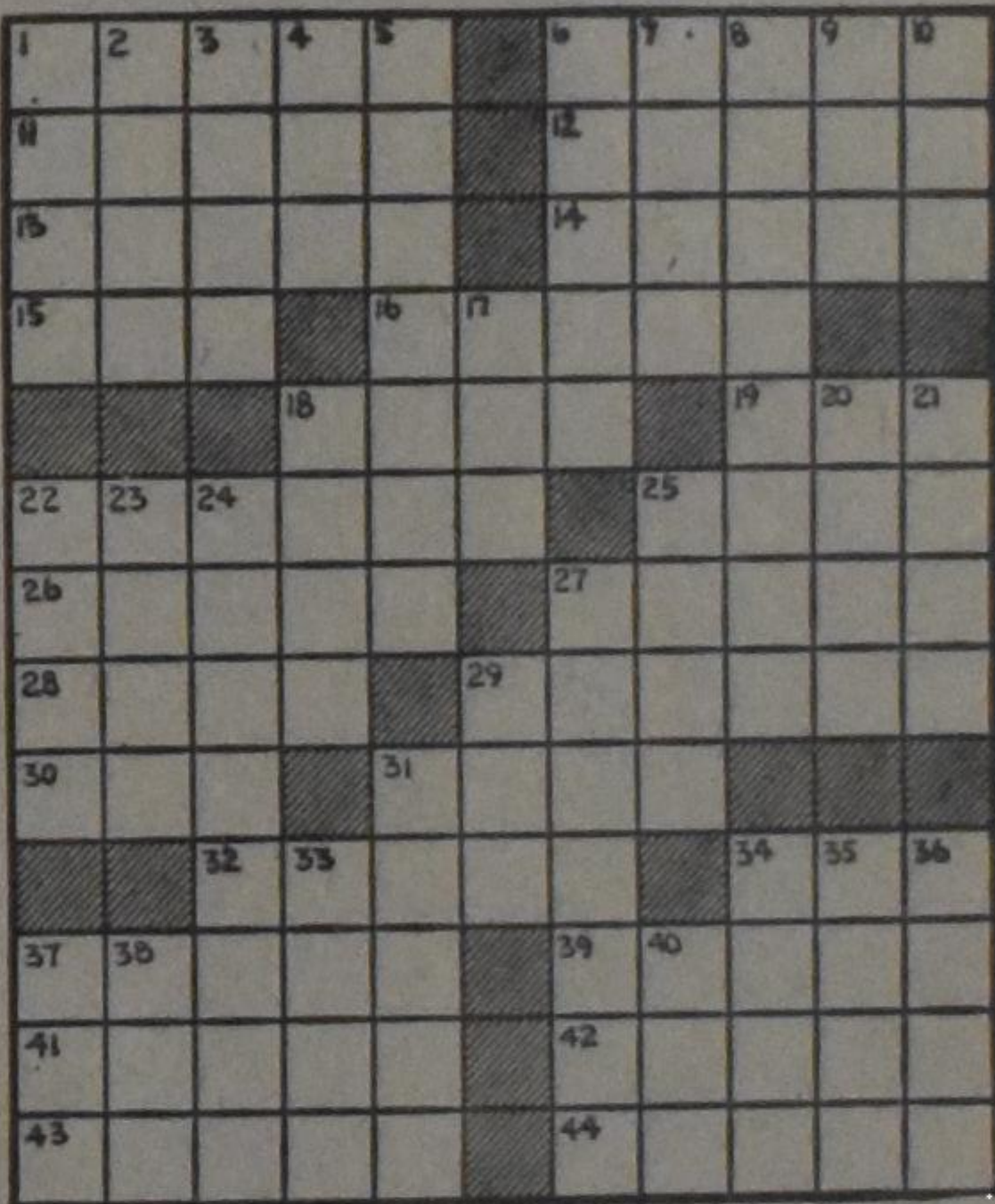
CROSSWORD PUZZLE

ACROSS

- 1. Robertson
- 6. Valued
- 11. Sweet-heart
- 12. Preceding (naut.)
- 13. Sultan's decree
- 14. Analyze grammatically
- 15. Writing implement
- 16. Wardrobe item
- 18. Outbuilding
- 19. Made in (abbr.)
- 22. Actually
- 25. Venture-some
- 26. Soothe
- 27. Ancient Celt
- 28. Gem
- 29. Skool, prosit, etc.
- 30. Guido's high note
- 31. Snake tooth
- 32. Waterwheel
- 34. Failure
- 37. Petty malice
- 39. Linger
- 41. Angry
- 42. Expunge
- 43. Spanish gentleman
- 44. Long stories

DOWN

- 1. Coupon instruction
- 2. Learning
- 3. Moscow name
- 4. Nourished
- 5. Newly
- 6. transit
- 7. At a distance
- 8. Winding
- 9. Bitter
- 10. English astrologer
- 17. Exclamation
- 18. Kill
- 20. Slash
- 21. Affixes
- 22. Infrequent
- 23. Hebrew month
- 24. Balkan resident
- 25. Boast
- 27. Gives
- 29. Asian language
- 31. Looser
- 33. Man's name
- 34. Kind of race
- 35. Minor
- 36. Tints
- 37. Girl's nickname
- 38. Meadow (Fr.)
- 40. Constellation



SOLUTION to previous Crossword Puzzle



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Thank you Lord for the miracle of birth. Thank you Lord for

WAYNE ERIC

born January 12, 1970, brother to David Edwin and son of

Mr. & Mrs. H. J. Bulthuis.
Duncan, B.C.

Thankful to our Creator, we are happy to announce the birth of our son

HARRY JAMES

A brother for Cliff.

January 17, 1970.

Cor and Ann Oudman
(née Hessels).

R.R. 3,
Shedden, Ont.

Praise be to the Lord, Who has delighted us with the birth of a daughter and sister

DIANA JOYCE

Diane and Garry Postma.
Jeffrey John.
Michael Garry.

January 20, 1970.

Box 7, Jerseyville Rd.,
Ancaster, Ont.

Zo de Here wil hopen wij 3 februari 1970 met onze geliefde ouders en grootouders

ALBERT FLEDDERUS

en

REINTJE FLEDDERUS—

TIMMERMAN

de dag te gedenken dat zij 45 jaar geleden in de echt zijn verbonden.

Moge de Here hun nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Bart Elmers,
Renee, Bertha en Albert,
Wellandport, Ont.

Anna en Harm Geerlinks,
Rita, Humphrey, Freddy en Sharon,
St. Ann's, Ont.

Willy en Jan Janssen,
Henry, Albert, Alan, Renee en Tina,
Wellandport, Ont.

Koert en Rennie Fledderus,
Lora, Albert en Renata,
St. Ann's, Ont.

Gelegenheid te feliciteren thuis op 3 februari 1970.

R.R. 1, St. Ann's, Ont.

On January 24th, 1970 it was 35 years ago that

JOHN BROER

and

DIRKJE BROER—

BUTTERMAN

were united in marriage.

With gratitude to our Lord, who has blessed us in so many ways, we have remembered this occasion on that day.

Dirk and Linie Broer,
Kathleen,
John,
Burlington, Ont.

Jim and Edith Gritter,
Judy,
South Holland, Ill.

Bill and Etty (engaged).

133 Stuart St.,
London, Ont.

We are happy to announce the 25th wedding anniversary of our parents

RALPH BOSCHMAN

and

MARY BOSCHMAN

(née BEKENDAM)

on February 9th, 1970.

That the Lord may provide for them many years of happiness to follow, is the wish of their sons:

John.
Jerry.
Ralph Henry.
Jack Martin.
Herman Alfred.

R.R. # 1, Ancaster.

We would like to sincerely thank all our relatives and friends for making our 40th wedding anniversary a blessed and wonderful day. Many thanks for the wonderful gifts, cards and letters.

Mr. & Mrs. John Schenk.

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Heden nam de Here tot
Zich in Zijn heerlijkheid, na
een korte hevige ziekte, ons
aller vriend

ROELOF T.J. DE JONG,

geliefde echtgenoot van

Pietje de Jong—Eizinga,
op de leeftijd van 69 jaar.

Moge de Here Zijn achter-
gebleven vrouw en kinderen
nabij zijn met Zijn troost
en zegen.

Uit naam van hun vrienden:

J. en S. Deelstra.
T. en A. Deelstra.
K. en T. Pool.

J. en G. VanderWal.

Wyoming, Ont.

15 Januari 1970.

Uit Nederland ontving ik
het droeve bericht, dat ten-
gevolge van een auto-ongeval
plotseling is overleden mijn
nicht

Mevrouw Ds.

T. S. HOUTSMA

van Schildwolde, Groningen.

"Want ik ben verzekerd,
dat noch dood, nog leven,
noch engelen, noch machten,
noch heden, noch toekomst,
noch krachten, noch hoogte,
noch diepte, noch enig ander
scheepsel ons zal kunnen
scheiden van de liefde Gods,
welke is in Christus Jezus,
onze Heer." (Rom. 8:38,39)

Mrs. Rosa Cartier—
Dykstra.

104 Leland Ave.,
Hamilton, Ont.

The members of Houston
Men Society mourns the sud-
den passing away of one of
its members

Mr. PETER VRIEND-KOEN,
who passed away January
9th, 1970 at the age of 45.

We extend our Christian
sympathy to the sorrowing
widow, to his children and
relatives, and we pray that
the Father of mercies may
comfort, sustain and uphold
them in the days that lie
ahead.

Houston, British Columbia.

Mr. Pete Lieuwen,
President.

Mr. A. Seinen Jr.,
Secretary.

Op 14 januari 1970 behaag-
de het de Here, na een lang-
durig lijden, van ons weg te
nemen onze lieve man, vader
en grootvader

JACOB KOBES,

in de ouderdom van 71 jaar.

Hebr. 4:9.

De diepbedroefde familie:

Surrey, B.C.,
8619 - 187 St.
J. Kobes—Keun.

Chilliwack, B.C.:
J. Kobes.

R. Kobes—Linde.

Abbotsford, B.C.:
S. Kobes.

T. Kobes—Poll.

Surrey, B.C.:
K. Kobes.

F. Kobes—Poll.

A. Kobes.

G. Kobes—Biesbroek.

R. Biesbroek—Kobes.

C. Biesbroek.

Lynden, Wash.:
H. Kobes.

M. Kobes—Veldman.

Lethbridge, Alta.:
T. Daniels—Kobes.

D. Daniels.

Langley, B.C.:
J. Jongs—Kobes.

N. Jongs.

En 27 kleinkinderen.

On January 17, 1970 our
Heavenly Father has taken
home His child, our so dearly
beloved son and brother

ARTHUR ALBERTUS,

at the age of 13 years.

But our comfort and
strength is in the Lord, Who
has prepared a better place
for him in His heavenly
mansions.

Son of
Mr. & Mrs. B. Lubberts.

Brother of
Jane and Mark Heerema
(London, Ont.).

Janie and Hank Visser
(Georgetown, Ont.).

John and Dianne
Lubberts
(Peterborough, Ont.).

Tim,
Mary,
Ruth,
and Rose.

R.R. 2, Hannon, Ont.

The Board, Staff and stu-
dents of the Calvin Christian
School of Hamilton, Ont.
express their sincere sym-
pathy to Mr. & Mrs. B.
Lubberts and family in the
passing away of their son

ARTHUR.

May you receive strength
from the example of Arthur's
patience and gentleness. It is
our prayer that the Holy
Spirit will comfort you.

Hamilton, Ont.

January 17, 1970.

Het medeleven van de
Vrouwenvereniging "Bidd en
Werkt" van de Mount Hamil-
ton Christian Ref. Church
gaat uit naar de familie
Lubberts met het plotseling
heengaan van hun geliefde
zoon en broer

ARTHUR.

Wij weten dat zij hun
troost zoeken bij de Heer,
Die zei: "Laat de kinderen
tot Mij komen en verhindert
ze niet."

Het Bestuur.

Hamilton, Ont.

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NEW "GOSPEL" FILM

On February 14, Gospel Films, Inc., will release one of the most timely and significant motion pictures ever to be produced. This film, THE HEART CANNOT RUN, is a documentary of the ministry of Bill Leslie, who, while an associate pastor of famed Moody Memorial Church, heard the call of God to minister at the Elm La Salle Bible Church in Chicago's inner city.

For almost a decade now, Bill Leslie has lived among and ministered to an underprivileged, shifting mass of humanity in a poverty stricken area where 60,000 people are jammed into one square mile. The membership of Bill's church has a 75% turnover each year, and only one member remains who was there when Bill arrived ten years ago.

Measured by the standards of men, Bill Leslie does not hold an enviable position. For most men a move to suburbia would be a

route to take, but Bill Leslie found that THE HEART CANNOT RUN. So he has remained and is today doing a tremendous job of meeting the spiritual and physical needs of the people of

his area.

Filmed by David Johnson and Carroll Nyquist, producers of The Paul Carlson Story, THE HEART CANNOT RUN will inspire and challenge every audience to greater exploits for the Lord Jesus Christ.

Art of the Christian Child

A fourth annual Art Exhibition has been scheduled by the Art Department of Calvin College, showing the "Art of the Christian Child".

Department chairman Edgar G. Boeve hopes that Christian school educators will send original work of children in kindergarten through grade twelve. He seeks the help of teachers to encourage children's art as a response of praise and a means by which we glorify God.

Some work may be kept for a year, to help a traveling art exhibition among Christian schools.

Flat work is to be mounted on poster board to preserve it.

The jurors are Grace Schuring, Art Consultant and teacher at Sylvan Christian School; Mary Schans, Junior Art teacher at the Holland Christian Junior High School; and Neil Prinsen, formerly from Edmonton, Alberta, and presently Art teacher at South Middle School, Grand Rapids.

Due dates for the Art Exhibition are: February 2 — Entry forms due at Calvin.

February 9 — Entry projects due at Calvin. February 20-March 24 Exhibition, at the Knollcrest Fine Arts Center, Monday through Saturday 9 a.m.-9 p.m.

Entry forms have been sent to principals of all Christian schools. You will be notified of juror's selections. Entries will be returned pre-paid after the exhibition.

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DATA CENTRE

Hamilton. Feike Asma Concert. Central Presbyterian Church.

Brantford. Feike Asma Concert. Grace Anglican Church.

A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.

Toronto. Feike Asma Concert. Yorkminster Park Baptist Church.

Panel Discussion "Evangelicals and Christian Schools". Participants: Dr. Wm. Fitch, Dr. Frank Peters, and Dr. James H. Olthuis. Moderator: Rev. Morris Greidanus. Place: Rehoboth Chr. Ref. Church of Toronto.

Collingwood. Feike Asma Concert. Trinity United Church.

A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.

March 24, Exhibition, "Art of the Christian Child", Calvin College Fine Arts Center, Grand Rapids, Mich.

A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.

Annual meeting C.J.L. Foundation. Guest speaker: Dr. John Olthuis. West Humber Collegiate Institute, Rexdale, Ont.

Rev. R. Wurmbrand speaks in Hamilton District Chr. High School, 8 p.m.

Evangelical Fellowship of Canada Conference, Toronto, Ont.

"Christianly Sensitive Art for Home and School", with exposition of paintings by Henk Krijger, Resident-artist at the Institute for Christian Art, Trinity Christian College, Palos Heights, Ill.

Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact. See frontpage for further information.

The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.

The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School. CLAC Convention 1970.

Commemoration Concert by the Hamilton Choral Society in Grimsby, Ont.

Commemorative Concert by the Grimsby Christian Choral Society, together with the Hamilton Christian Choral Society, in Grimsby, Ont.

Commemorative Concert by the Hamilton Christian Choral Society, together with the Grimsby Christian Choral Society, in Hamilton, Ont. Proceeds will go to the Canadian War Amputees.

HI NEIGHBOURS!

Who was Stephen B. Leacock?

Have you admired the new look in Canadian postage stamps lately? It used to be unusual to see any face other than our Royal Family on our postage stamps but the last few years have shown a very attractive change with all due respect to our Royal Family in England.

Recently one stamp attracted attention and the photograph of a famous Canadian smiled at us from many letters. It was the face of Stephen B. Leacock.

Did you perhaps wonder who this man might be? His name is known among authors and newspaper publishers. In the field of writers he is often compared to the well known Mark Twain.

He was born in 1869 — December 30 — and migrated to Canada with his parents in 1876 where they settled on a farm near Lake Simcoe, Ontario. Times were hard in Canada during those years and the Leacocks were often poorly rewarded for their many hours of manual labor. Financially it was hard to continue in this line of work and many young men came to the cities and became professionals, professors, business men, and engineers, usually working very hard to earn enough to complete their studies. Stephen Leacock studied easily and quickly completed his course at Upper Canada College in Toronto. From there he went to the University of Toronto, where he specialized in the study of languages.

After graduation Stephen Leacock became lecturer at Upper Canada College, a position he derived very little pleasure from. He gave up the teaching career in 1899 and entered the University of Chicago to study economics and political science. He added more courses to his already lengthy list and received

a degree in Philosophy in 1903. Leacock lectured at McGill University in Political Science and Economics as well as writing books on these subjects.

When you read this you might imagine a very serious man with a very intelligent view of life, yet Stephen Leacock had another side to his personality. This is how he himself describes this "other side": "To write something out of one's own mind, worth reading for its own sake, is an arduous contrivance only to be achieved in fortunate moments, few and far between. Personally I would rather have written 'Alice in Wonderland' than the whole Encyclopedia Britannica."

When Stephen Leacock wrote "out of his own mind," he wrote to please, to amuse, and to enrich other lives. He wrote of common things, and above all, humorous things. Unusual happenings in a small ordinary community, he found amusing episodes in very every-day occurrences and this is what made Stephen Leacock an author of renown.

He used the experiences of real people and real places. He named the town Mariposa, but it is the example of seventy or eighty towns, towns with the same straight streets, the same barber shop, the same Maple trees and the same sunshine.

The Reverend Mr. Drone is not one person but about eight or ten. Mr. Pupkin is a bank teller in many banks in many towns and all of them become good friends.

The town which was an inspiration to Mr. Leacock's book, "Sunshine Sketches of a Little Town" is called "Mariposa." It is thought to be Orillia where he lived, but according to the author: "If you know Canada at all, you

are probably acquainted with a dozen towns just like it." Its easy reading and if you are as fortunate as me to have wallpaper on your room named "Mariposa," showing the mill, the station with its little sign, its white town hall, and red schoolhouse, you feel you're part of the book.

And now the final tribute to this grand Canadian, perhaps unsung for many years, will be paid in an unusual way.

In the newspapers we find that a search is on for a young Canadian with a gift for humor equal to or comparable to Stephen B. Leacock by way of the Stephen Leacock Centennial Humor Contest for Students, established to commemorate the 100th anniversary of the birth of the famous humorist.

The contest is in two sections, a junior division open to all high school students, and a senior division for university and college students.

An award of \$1000 and a Leacock Medal for Humor will be presented to the author of the funniest piece of prose in each division.

Second prize is \$500 and a certificate of Wit, and there are five additional prizes of \$100 for runners-up. The Humor Contest has been organized by the Leacock Centennial Committee as part of a major program of events, exhibitions and celebrations which began December 30, 1969 and continues for the next 12 months.

The contest is open to writers in English or French for a short piece of humor, of 1860 words or less on any subject. Schools and Colleges will receive details or may obtain them from The Stephen Leacock Centennial Committee, 5 Binscarth Road, Toronto 5, Ontario. Closing date is March 31, 1970.

It may be said of the winner as someone once wrote in "Punch" magazine:

Anyhow I'd be as proud as a peacock,
To have inscribed on my tomb:
"He followed the footsteps of
Leacock
In banishing gloom."

We need that type of writers today.

Greetings from
Your Neighbour

PATRICIA YOUNG SAYS . . .

It has been said that Canada has no identity, the implication being that we are a bunch of fuddy-duddies who spend our time putting away tea and crumpets. But let me tell you that Canada has had its share of "swingers" from the time it was settled. Ever hear of Lady McDonald? She was the wife of a Canadian Prime Minister who, taking the first cross-country trip on the newly opened Canadian National Railway, insisted upon sitting up front on the cowcatcher so that she could take in all of the scenery.

Civil Rights causes are over one hundred years old in Canada, perhaps beginning in 1861 when Mifflin Gibbs, a San Francisco Ne-

gro led 400 of his people to Vancouver Island where they settled and became leading merchants, politicians and part of the colony's first militia! Protest marches? How about the residents of Windamere in British Columbia who, in 1899 got into a scrap with nearby residents and who "stole" their church and moved it to safety when they heard that it was about to be pulled down.

Back in 1901, there was fifty-year-old Captain John Voss of Vancouver Island, who built a canoe from a cedar log and sailed it around the world, while a young reporter from a local newspaper chickened out at the first storm. There was Emily Patterson, Vancouver's first nurse, who, in 1873, took a dugout canoe to the nearby Lighthouse in a raging storm to see a sick woman when two steam schooners refused to take to sea!

While the frontier heroes and villains of the U.S.A. have been immortalized in movies and song, few people know anything about Canada, good guys or bad. Like the McLeod Gang — outlaws who terrorized the Heffley Creek area in B.C. The hero was Sheriff John Ussher who, with two deputies, Shumay and Palmer, went after the gang and on December 6th, 1879, fought it out with the outlaws in a twelve-day battle, which wound up with the Sheriff and his men rolling a toboggan full of burning hay up to the door of the cabin where the outlaws were holding out!

No sir, we do not have to take a back seat to the young generation for courage or kookiness, fads or fancies. In fact, we might just even suggest that they don't burn themselves out before the real "swinging" begins!



HATCHING UP A FRIENDSHIP—A new-born chick, hatched at the New York Winter County Fair, gets a once-over from Singapore, a nosey fox terrier, in New York city's Coliseum.

GOEDE BOEKEN

zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

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